The CHRISTIAN CENTURY

Published Weekly

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Religion's Self-Respect

If Barcelona Falls

Editorials

Realities and Visions

Third Article in the Series "How My Mind Has Changed"

By Frederick D. Kershner

Missouri Sharecroppers

By Ben Morris Ridpath

"The Growth of Religion"

***Reviewed by* C. S. Braden *and* R. L. Calhoun**

F E B R U A R Y S U R V E Y O F B O O K S

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The CHRISTIAN CENTURY

February 1, 1939

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Calendar of Coming Events

Jan. 28-Feb. 1. Interdenominational Missionary Assembly, Trinity Methodist Church, Miami, Fla.

Jan. 30-Feb. 1. Indiana State Pastors' Conference, First Baptist Church, Indianapolis.

Jan. 30-Feb. 2. Ohio Pastors' Convention, Memorial Hall, Columbus.

Jan. 30-Feb. 3. Annual Pastors' Conference, University of Dubuque, Dubuque, Ia.

Jan. 30-Feb. 3. Eighth Annual Ministers' Week, Chicago Theological Seminary, Chicago.

Jan. 31-Feb. 10. Carew Lectures, Hartford Seminary, Hartford, Conn.; Prof. Herbert G. May, speaker.

Feb. 3. Social Service Dinner, Episcopal Diocese of Long Island, St. Ann's Church, Brooklyn, N. Y.

Feb. 2, 3. Post-Madras Conference, Hartford, Conn.

Feb. 2-5. Presbyterian Board of Foreign Missions Siam Conference, New York City.

Feb. 2-10. Religious Emphasis Week, University of Denver, Denver.

Feb. 5. Chicago Sunday Evening Club; James E. Freeman, speaker.

Feb. 5. Community Church, Symphony Hall, Boston; John Haynes Holmes, speaker.

Feb. 5. Chicago Sunday Forum, Thorne Hall; Harry A. Overstreet, speaker.

Feb. 5. Ford Hall Forum, Boston; Kovoor T. Behanan, speaker.

Feb. 6, 7. Congregational Pastors' Study Conference of New York and New England, First Church, Springfield, Mass.

Feb. 6-14. International Council of Religious Education, Chicago.

Feb. 7-9. Colorado Council of Churches, Denver.

Feb. 8-10. Interdenominational Missionary Assembly, Fort Myers, Fla.

Feb. 9, 10. Interdenominational Post-Madras Conference, Old South Church, Boston.

Feb. 12. Chicago Sunday Forum, Thorne Hall; Abram Leon Sachar, speaker.

Feb. 12. Ford Hall Forum, Boston; Dr. Horace A. Kallen and Scott Nearing debate.

Feb. 12, 13. Annual Meeting, Church League for Industrial Democracy, Boston.

Feb. 13-15. Minnesota State Pastors' Conference, St. Paul.

Feb. 14-16. Chicago Baptist Institute Midwinter Conference, Chicago.

Feb. 14-17. Thirkield Lectures, Gammon Theological Seminary, Atlanta, Ga. Dr. W. A. Smart, speaker.

Feb. 19. Ford Hall Forum, Boston; S. K. Ratcliffe, speaker.

Feb. 21-23. Earl Lectures, Pacific School of Religion, Berkeley, Cal.

Feb. 26. Ford Hall Forum, Boston; Senator Robert M. La Follette, speaker.

Feb. 26, 27. Post Madras Conference, Chicago Temple, Chicago.

Feb. 28-Mar. 1. World Alliance. Presbyterian and Reformed Churches, Western Section, Western Theological Seminary, Pittsburgh, Pa.

Mar. 5. Ford Hall Forum, Boston; Harry A. Overstreet, speaker.

Mar. 8. Ford Hall Forum, Boston; Thomas Mann, speaker.

Mar. 21, 22. Interdenominational Post-Madras Conference, Cleveland, O.

Apr. 24-28. Lyman Beecher Lectures, Yale University, New Haven, Conn. Dr. Charles Clayton Morrison, speaker.

Apr. 26. Uniting Methodist Conference.

Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, FEBRUARY 1, 1939 NUMBER 5

EDITORIAL

THE SPECIAL message from the President to Congress urging legislation to remove tax immunity from federal, state and local government salaries and securities will provide material for considerable discussion regarding its legal features but will evoke much popular support. "Those who earn their livelihood from government," said the President, "should bear the same tax burden as those who earn their livelihood in private employment." Absolutely! Who that is not on a public payroll has not thought the same thing many a time and said it to himself in practically the same words? It has been argued that, if an officeholder's salary is fixed by law and then the government takes part of it back as income tax, he does not get the salary that is fixed by law. Well, if an employee of a private concern enters into a contract by which he is to receive a certain salary and the government takes part of that as income tax, he does not get for his own use the amount contracted for; but that is not considered governmental interference with private contract. Taxation of government securities presents a different question. If the government sells securities bearing a low interest rate on the representation that they are tax exempt, it would seem scarcely fair to tax them without raising the interest rate. The constitutional questions involved in this proposal will have to be threshed out by the lawyers, but most plain tax-paying civilians will feel that belated justice is being done when they see the holders of public office lining up with them at the income tax collector's window.

President Proposes Tax On Federal Salaries

Schacht Is Dismissed From the Reichsbank

THE SOLE SURVIVOR of the older and saner regime in Germany was Dr. Schacht, president of the Reichsbank. But he survives no longer, officially. He has been relieved of his office and retired to honorable obscurity as a minister without portfolio. Schacht has been credited with maintaining for the German financial system such solidity and stability as it possessed. His removal is interpreted as tying down the safety valve, taking off the balance wheel, and preparing the nazi financial machine for high speed inflation. This "dropping the pilot" is serious enough, but it may not mean exactly that. The fact is that there may be but little tendency to inflation in Germany today because the country's domestic economy is not on a money basis, in the sense in which the term is understood where industry is free. How does Germany manage to pay for her enormous armaments and vast internal improvements? The answer is that she does not pay for them. She applies to these purposes so much of the national resources, in labor and materials, as they require, reserving only enough to support the population on a reduced standard of living. The problems of money and of employment are quite different in a state which controls all industry for its own ends from what they are where free individuals are working for wages and carrying on private business for a profit. Another result of the dismissal of Dr. Schacht is the indefinite postponement of the conversations with Mr. Rublee with a view to capitalizing Jewish refugees to bolster German foreign trade. But that plan had broken down anyway: London had been cold to it; the World Jewish Congress opposed it; and Schacht himself had withdrawn the most characteristic and odious features of the plan.

Chamberlain Will Organize Britain for Defense

FACING the problem of preparing his country for war without creating at home the alarming impression that there is likely to be war and without making bellicose gestures which will be interpreted abroad as provocative of the war he desires to avoid, Mr. Chamberlain has announced plans for organizing British civilians for defense. To speak more accurately, he has not announced the plans but has announced that plans will be announced. A pamphlet of instructions is to be issued, in an edition of 20,000,000 copies, it is said, and a copy placed in every household. This is in recognition of the fact, explicitly stated by the prime minister, that, since modern war is

not merely the clash of armies but attacks civilian populations, adequate defense requires civilian mobilization. He hopes these preparations will be taken seriously enough to be effective, but not so seriously as to indicate an expectation of actual hostilities. Civilian organization is like an army and a navy, he says—just something to have ready in case. All true enough as a general proposition. But the only reasons armies and navies can exist in times of peace without creating a presumption of imminent war are that we have got used to them and that they represent a marginal activity which does not prevent civilians from continuing their normal course of life without thought of war. Organizing the nation for war must produce a very different impression, if it goes far enough to amount to anything. Thus far, the voluntary Air Raid Precautions organization has been pathetically inefficient. Covering the country knee-deep with pamphlets of instructions does not seem a very adequate defense measure. One thing that ought by this time to be as obvious as the involvement of the whole nation in any possible war is that the organization of a nation for war requires centralized control of the national life under authority. If the whole nation is to act like an army it must be organized like an army. Voluntary cooperation of a free people, preserving their democratic rights and habits, is magnificent but it is not war. To attempt to organize the resources and man power of a nation for effective war and at the same time to leave the people free is to ride two horses on diverging tracks.

Senate Confirms Hopkins, Frankfurter, Murphy

THERE WAS never any serious doubt as to the action of the Senate on the President's three most important recent appointments. Felix Frankfurter, named to the late Mr. Justice Cardozo's seat on the Supreme Court, encountered no embarrassing questions in the committee hearings and no opposition on the final vote. Respect for his character and conspicuous ability silenced those who would have criticized him as a radical. Murphy, lame-duck governor of Michigan, had harder sledding and was faced with an acrimonious review of his gentle treatment of the C.I.O. sitdown strikers. To many it seemed singularly inappropriate that one who had failed to enforce the writ of a court in his own state should be rewarded by promotion as chief law enforcement officer of the nation. But the inquiry brought out nothing that had not already been fully known and thoroughly discussed, and the opposition for the most part exhausted itself in the committee room. The real fight came on Hopkins as secretary of commerce. There had been rumors and charges of partisan abuses in the WPA under Mr. Hopkins' administration. The committee's inquiry brought these facts into clearer light and compelled damaging admissions by Mr. Hopkins. He had himself taken a part in the campaign which he would not take if it were to do over again. He had permitted certain WPA administrative officers to continue in office although he knew they were making partisan use of their powers; he "didn't know why" he had not dismissed them. On the whole, he made rather a sad showing. The fight was carried to the floor of the Senate, evidently for the record rather than with the expectation of defeating his confirmation, which was ultimately carried by a vote of about two to one. Even so, the favorable votes were partly an expression of loyalty to the administration through thick and thin, partly a result of the feeling that presidential appointments to the cabinet ought to be confirmed without regard to the Senate's opinion of the candidates, and scarcely at all an evidence of agreement with the ardent supporter who favorably compared the great humanitarian work of Mr. Hopkins with that of the Apostle Paul, St. Francis of Assisi, George Washington and Father Damien!

Smuggling Is a Common and Respectable Crime

NO ONE who ever entered an American port on a transatlantic liner can be very much surprised or greatly shocked at the recent appearance of certain well known names in connection with charges of smuggling. There are, to be sure, popular radio artists whose names one would prefer to have continue to suggest only the most pleasant associations. There is the wife of a New York judge, and one would like to think that a judge's wife, like Caesar's, must be above suspicion. Some of these people have confessed to smuggling. One has pled not guilty and is awaiting trial. All who are guilty, it seems, had utilized the services of a Central American consular attaché who brought in jewels and what not for his clients under cover of the "diplomatic immunity" which he claimed but did not have. Even if he had had it, he must have known that it was an abuse of it to bring in dutiable goods for others (for a consideration, as it appears) and thus to make profit by evading the laws of the country to which he is accredited. Rather a low form of commercial ethics for one whose business is supposed to be the promotion of commerce. But pass that. We are thinking rather of the ethics of the American citizens who so casually break or evade the customs laws of their own country. Some of them say they did not know they were doing anything wrong, and perhaps they didn't. A great many otherwise intelligent and reasonably moral people seem to have no ideas of right and wrong when they approach the customs officers. There is a certain margin of unavoidable confusion between what the law literally requires and what its enforcers actually expect—as with speed limits on the highway. But more than that, there is the disposition to evade a law which one does not like, or one which impinges upon one's personal interests. What is it in the nature of the citizen of a democracy that "bids him flout the law he makes"? Whatever it is, he had better get it out if democracy is to be a success.

A Church Report on the Maytag Strike

ABOUT the middle of last summer The Christian Century concluded that a strike in the Maytag washing machine plant at Newton, Iowa, had created a situation which made it of importance to churches throughout the nation. Now comes a full length report, prepared by investigators for the Council for Social Action of the Con-

gregational and Christian Churches, which not only fully supports our earlier judgment as to the significance of the Maytag strike but also upholds in all respects the factual account which appeared in these columns. About the only important factual addition which the report makes to an understanding of the part played by the Newton churches in the strike is the revelation that a fellow minister took a leading part in working up the movement to force the Congregational minister to leave town. The Christian Century knew this last August, but refrained from publishing it. Now that the strike is history, it is just as well, however, to have this fact entered in the record. It is, of course, gratifying to receive such substantiation of an interpretation prepared under the rushed conditions imposed by weekly journalism and while the bitterness of the strike, still in progress, made the gathering of dependable facts difficult. But it is far more important that the clergy of the country should be given a fully rounded and attested picture of "what happened in Newton" together with the series of suggestions which the council has presented as to how other churches, located in similar communities, might deal with similar industrial crises. This constructive portion of the council's pamphlet, prepared by President Albert W. Palmer of Chicago Theological Seminary and Dr. Stoddard Lane, minister of the Plymouth Congregational Church, Des Moines, will prove worth its weight in platinum to many a hard-pressed minister. Copies of the 40-page document, *Labor Troubles and the Local Church,* can be obtained from the Council for Social Action, 289 Fourth Avenue, New York, for 15 cents each. In bundle orders the price is much lower.

Let's Be Frank About Guam!

A CURIOUS air of mystery cloaks the maneuvering over the fortification of Guam which is getting under way at Washington. Is it proposed to make Guam, in the words of the Hepburn naval report, a "strong advanced fleet base"? Or isn't it? Is the President in favor of so doing? Or isn't he? The progress of events up to this writing leaves the nation guessing as to the answers to these questions. It may be well to recall that progress. First, there was the report, recommending that Guam be made a major base, sufficiently strong to protect the Philippines and to stop any expansion of Japan toward the south Pacific. Second, there came the President's special armament message to Congress, recommending appropriations to put into effect the Hepburn report. In this report, the project for a Guam base was placed on the preferred list. Third, when an outcry arose from the nation at large, the President's secretary, Stephen Early, gave out a press interview stating that what the President had in mind was only, in essence, what Walter Lippmann had recommended. Mr. Lippmann's recommendation, as given in his syndicated newspaper column, was that Guam be not actually fortified but that a threat of such fortification be used as a bargaining counter to secure concessions from Japan in China or elsewhere. Fourth, bills were introduced in both houses of Congress by the chairmen of the respective naval committees authorizing an initial appropriation for beginning work in Guam. Chairman Vinson, of the House committee, specifically identified the bill which he had introduced as an administration measure. Fifth, the President disavowed to a press conference his sponsorship of a Guam base, but backed the bills before Congress as providing for merely routine construction. What does the average American citizen make out of that record? Long ago Mr. Roosevelt likened himself to a quarterback on a football team, calling his plays as the game develops. In this instance the President would seem to be resorting to the good old hidden ball trick play. But the issue of planting a major naval base in Guam is too important to be handled in a way that is designed to fool anybody. It is even more important that the people of the United States be not fooled than that the Japanese know what is afoot. Isn't it time to come clean on this issue? Why not a congressional inquiry on foreign policy to make certain what is planned, and why?

Do Jews Want Peace In Palestine?

THE QUESTION raised by Dr. Daniel Bliss in his pungent article in last week's issue, "Who Wants Peace in Palestine?" is given new point by the action of the United Palestine Appeal. This organization, which probably includes a more nearly representative cross section of American Judaism than any other, has just concluded its annual convention at Washington. As its most important act it adopted a memorial to Prime Minister Chamberlain asking that the restrictions "temporarily" imposed by Great Britain on Jewish immigration into Palestine be lifted and that arrangements be made to transport 100,000 German Jews to that land during the present year. The provocative nature of the proposal will be clear if it is remembered that, in an effort to appease Arab fears, Great Britain has permitted only 50,000 Jews to emigrate to Palestine during the past two years and a half. The American Jews who voted for the Washington memorial must have known that there was not the slightest chance that the mandatory power could approve it. They must have known that it was calculated to produce a new outburst of Arab anger and suspicion. They must have known that by adopting it on the eve of the gathering of the London round table, which has been called to seek a negotiated settlement, it would do more than anything else possibly could to insure the failure of that conference. Why, then, was the memorial adopted? Can it be that the portion of American Jewry which supports political Zionism does not want peace in Palestine? Can it be that it would be glad to see Great Britain involved in an endless campaign there to suppress the Arabs by bloodshed? No one likes to voice such suspicions, but the action of the Washington convention requires explanation.

New York Court Wrestles with Jehovah's Witnesses

LET anyone who thinks the issue of freedom for the religious conscience in the modern state an easy one to resolve consider the decision just rendered by the widely honored court of appeals of the state of New York in a case involving the sect now generally known as Jehovah's

Witnesses. After a thirteen-year-old girl had been excluded from a New York public school for refusing to salute the flag, declaring that such an act constituted infraction of the biblical injunction against "bowing down to images," her parents, members of the sect, were convicted of keeping their daughter out of school. The New York court, confronted by the same sort of case as has arisen in several other states, rendered an interesting decision. This did five things. First, it affirmed the right of the state educational authorities to require a salute to the flag from all school pupils. Second, it declared that such a salute does not constitute a form of religious observance. Third, it reversed the previous conviction of the parents. (Here, by the way, was an important element in the decision which the press almost overlooked.) Fourth, it declared that if anybody was to be prosecuted it should be the thirteen-year-old girl. And fifth, it admitted that the child would not be able to understand the court's reasoning in the case and appealed to teachers and boards of education not to force such cases to judicial action. In a supplementary opinion, Judge Irving Lehman, while upholding the reversal of the parents' conviction, argued that the state legislature does not have power to compel a flag salute. Here was an evident attempt by a distinguished court to render a Solomonic verdict that would uphold the contentions of the state while freeing the offending members of Jehovah's Witnesses from penalty. But with all its desire to act humanely the court did not avoid deepening the dilemma which confronts the religious conscience. By affirming its own right, as a civil authority, to decide what does, and what does not, constitute a religious observance, the court revealed the nature of an issue that is as old as Christianity. This was an old question when the early Christians defied the Roman authorities. It is the question which today most troubles the church in Japan and Korea. And even the mental agility and evident humaneness of the New York court cannot disguise the fact that we are still a long way from a final answer here in the United States.

Religion's Self-Respect

IT WOULD BE HARD to find a clearer indication of the low estate to which religion may sink in the public mind than is afforded by the pathetic gratitude shown by some ministers for any kind words which may be flung in the direction of religion by men conspicuous in secular affairs. Let but some frequenter of the public spotlight give religious faith or the church an approving nod and scores of clergymen will hasten to repeat the great man's words in next Sunday's sermon, obviously feeling that such a testimonial, regardless of its motives or implications, constitutes a vindication of their own professional employment.

Such ministers need nothing so much as to recapture a sense of the majesty of their faith. Religion requires nothing of the secular world to attest its importance. Its claims do not submit to secular adjudication. Religion's demand upon man for his attention and allegiance is no product of a nice balancing of social pros and cons. It proceeds out of a conviction that the Most High God has spoken, and that it behooves man, his creature, to hearken unto the voice. Yet again and again ministers of the gospel, ordained to the service of this imperious mystery, display an almost abject deference in the presence of the voices of a passing age. Those who are attested as servants of the Eternal reveal their lack of confidence in their own high calling by their eagerness to extract some support from the servants of the temporal.

Not many years ago this attitude was most distressingly emphasized by the way in which hosts of ministers displayed their grateful delight at any words which might be construed as an endorsement spoken by men of science. It was not difficult to discover the source of the inferiority complex which produced this state of affairs. After the battering which certain traditional types of religious instruction had suffered at the hands of the cocksure and iconoclastic science of the later nineteenth century, it was no cause for wonder that those who attempted to speak for religion should have given evidence of a boundless gratitude when any man who could be identified as a veritable scientist admitted the relevance of religious values. With a new generation coming on steeped in the worship of Darwin and Huxley and Frazer, it was probably inevitable that the clergy should have come to regard testimonials bearing a scientific imprimatur as a necessary support.

Such an attitude still survives, despite the deflation which science has experienced in recent years as a source of ultimate truth, in the hope which many in the church continue to harbor that science may yet "prove" the validity of religion. Witness the pulpit acclaim heaped on a Heisenberg or an Eddington for their announcement of the discovery of some measure of indeterminacy in the processes of the physical world. So anxious have these ministers been to escape from the hard and fast determinism of the older physicists that they have not paused to perceive the full, and equally difficult, implications of the position announced by these newer indeterminists.

The case is sharply illustrated by the pulpit chorus in praise of Eddington. No question is here raised as to the genuine and impressive faith of Sir Arthur, who is a devoted member of the Society of Friends as well as a distinguished man of science. But those members of the clergy who have hailed Eddington as the rescuer of man from the rigid mechanistic determinism by which other scientists were supposed to have left no room for deity, should not overlook the fact that he has done so by an absolute denial that, in the physical world, events always proceed out of causes. Sir Arthur has been fully logical in his application of that denial. He regards the conduct of human beings as unpredictable, arbitrary and as unrelated to prior events as is the conduct of physical units. But the relation of this, both to ideas of human accountability and to ideas of the worth of moral effort, cannot be disguised. If there is no moral order in the universe, what difference does it make whether Professor Eddington chooses to go on believing in God or not?

A more recent development, showing the eagerness of some servants of religion for validation from secular sources, is to be seen in their joy at being able to seize upon such scraps as have fallen from the tables of the

psychiatrists. Preaching to a shell-shocked generation, such ministers have spread the impression that they relied for authentication of their message not on a prophetic declaration, "Thus saith the Lord," but on the word which has proceeded out of Vienna, "Thus say Freud and Adler." Now it is very true that the psychiatrists increasingly advise their patients to submit to the ministries of religion. But what lies behind that advice? Is it a recognition that religion mediates God-given truth to a confused and groping mankind? Frequently it is nothing of the kind.

The psychiatrist all too often has no concern with religion's claim to mediate eternal truth to man lost in the paradoxes of time. What he wants is some process, some technique, something that will give a new twist to the mental fixations of his patients. Religion, he has discovered, often does this. Accordingly, he prescribes religion. It makes no difference what kind of religion; theosophy may prove quite as acceptable for his purposes as Roman Catholicism. It is conceivable that, after advising one consultant to go to church, the psychiatrist might advise the next to attend a burlesque show. His religious endorsement, in other words, frequently rests on a scientific cynicism which the clergyman, in his eagerness to uncover a new endorser, too often fails to perceive.

Consider Freud as a case in point. Thousands of pulpits have proclaimed with joy in recent years that Freud, the saturnine and skeptical father of psychoanalysis, has testified to the worth of religion. But on what terms? Listen to Freud himself: "The true believer is protected against the danger of certain neurotic afflictions; by accepting the universal neurosis he is spared the task of forming a personal neurosis." The universal neurosis! Well does Gregory Vlastos comment: "There is a fearful irony in the fact that this indictment of religion as the universal neurosis should be dished out in more palatable language as a *return to religion.*"

But an even more revealing illustration of the low morale of portions of the clergy is to be found in the boundless gratitude which they are ready to display for any signs of approving recognition from political leaders. This is no new phenomenon. Though St. Paul could view without concern the fact that there were "not many mighty" in the early church, even that church soon showed itself susceptible to the advantage of having a friend in Caesar. And with dismaying results! This itch for political favor runs through the entire structure of the church. Where, for example, is the congregation which will not feel itself favored if it can manage to induce the mayor or the district's congressman to fill the seat of honor at the annual church banquet? Yet too often that official's public conduct is marked by a cynical worldliness which gives the lie to every value for which the church is supposed to stand. Indeed, the very presence of the politician at such a church affair may in itself be an indication of his vote-seeking cynicism.

The matter might not be so serious if it were confined to local affairs. But it is constantly disclosing itself on a larger scale. A recent instance, it is to be feared, is to be found in the joyful response which many ministers gave to the President's message to Congress, calling for a speeding up of the nation's armament program as a means of defense against totalitarian states. It is difficult to comment on this without seeming to be questioning the motives which inspired the President. Let it be clearly understood that no such question is involved. We are not now considering the President's words; we are considering clerical reaction to those words.

The President, it will be remembered, introduced his message by referring to the primary position held by religion in modern society. His words, taken by themselves, constituted a White House endorsement of religion's importance. At once, a clerical chorus of gratification burst forth, echoing from many of the most conspicuous pulpits in America. Other presidents have done the same sort of thing, and have thereby evoked the same sort of gratified response from the clergy. But was it too much to expect that in this case at least, where the tribute to religion was inextricably tied up with a demand for greater armaments, Mr. Roosevelt's words should have been subjected by the churches to more searching analysis and a more realistic appraisal?

One thing a part of the clergy needs, in this country as well as elsewhere, is to recover a sense of the greatness of religion. And the greatness of religion inheres in its nature: it comes from God and must return, in devotion, to him. Religion needs no certification from the great of this world, whatever their eminence in their own fields. Religion needs only recognition of its lofty claims, its high demands and its eternal nature. After all else passes, religion will remain to sit in judgment on man's pride and weakness. The world does not judge religion; religion judges the world. If the ministers of the church will but realize their position as servants of the Eternal there will be no more groveling.

If Barcelona Falls

WHEN THE HISTORY of the war in Spain is written, the fall of Barcelona will not be taken as the decisive moment in the struggle. The immediate outcome of the war was really decided when it became clear that Italy and Germany intended to make Franco's cause their own and that neither France nor Great Britain would give any substantial aid to the loyalists or interpose any effective protest against the intervention of the fascist powers. Russia has long been out of the picture, except as a distant but sympathetic spectator and a vaguely ominous figure in the background to give inadequate excuse for the fiction that the cause of the loyalists is that of atheistic communism. The actual parties to the conflict are: on one side, a certain fraction of the Spanish people (probably a large majority at first, certainly a large minority now) aided by a diminishing infiltration of foreign volunteers and munitions; on the other, the rest of the Spanish people and an increasing flood of Italian and German troops, technicians, ammunition, aircraft and mechanized equipment. As between contestants thus defined, there has never been any doubt of the issue. The crucial moment, therefore, was when it

was determined that this was to be the final alignment. The die was not cast in Catalonia but on the Quai d'Orsay and at Number 10 Downing Street—there rather than at Rome and Berlin because apparently the Italian and German decisions had been made much earlier.

At the hour of writing, it does not seem probable that the capture of the loyalist capital by the Franco-Mussolini-Hitler coalition can be long delayed. The enemy is at the gates and overhead in the air. The unexpected has often happened in this war, and the imminently inevitable has sometimes failed to occur. It will be remembered how the capture of Madrid was almost hourly expected in the late summer of 1936. Twenty-eight months later the loyalists still hold Madrid. But there are reasons for that which do not apply to Barcelona, and the conditions of the conflict have radically altered. If this city does not very soon fall into the hands of its tightening ring of foes, it will be a marvel comparable to the sudden evaporation of Sennacherib's host or the withdrawal of victorious Hannibal from the undefended walls of Rome. Barcelona is no longer the seat of the loyalist government. The removal of Premier Negrin and his cabinet to a town nearer the French border is at once a confession of the desperate state of the defense and an indication of determination to continue the struggle. It will not be forgotten that the loyalists are still in possession of an area in southeastern Spain much larger than Catalonia though industrially and strategically less significant. It may be a long time before the loyalists learn that the war is over, except for "mopping up," but it is.

There is, of course, the appalling chance that before the fascist powers can gather the fruit of their victory in Spain the struggle there will be merged in a general European war. That possibility apart, the triumph of the totalitarian allies in Spain introduces a fundamental change in the whole European situation. It puts France between the jaws of the nutcracker and Great Britain out on a limb. Except for Britain's chronic and well understood vulnerability to attacks upon its food supply, the situation of France is the worse of the two, for now (to speak of the expected event as though it were an accomplished fact) she has a brawling and rapacious neighbor on her southern as well as her eastern boundary.

One does not forget that Italy has told the world that she does not intend to annex a foot of Spanish territory, and that Franco has asserted confidently that he would not surrender sovereignty over a foot of it to any foreign power no matter how much aid it may have given him. But this does not mean much. There are several varieties of effective occupation short of annexation and sovereignty. Japan still says that there has been no attack upon the territorial integrity of China; China is still China, but Japan will administer it. So Spain may still be Spain, perhaps even with a Hapsburg king again on the throne, while Italy makes every military use of it that she could make if she had the title deeds securely in her possession. It does not require sovereignty in order to have aviation fields, naval bases, ammunition dumps, munitions depots, military headquarters, under concessions from a friendly, grateful and in any case helpless Spanish government. There is no good reason to doubt that Italy will have all these things in Spain, or as many of them as seem advantageous in pressing her claim for the fulfillment of her "natural aspirations" at the expense of France.

It is well understood that the decisive cause of French refusal to open her frontier and openly send aid to the Spanish loyalists in the hour of their extremity was the advice of Great Britain against doing so. "Advice" is too weak a word. In a situation demanding united action by the two powers in order that either of them might have even a chance of safety, Great Britain's complaisance toward continued and redoubled Italian intervention and her mere suggestion that France imitate her course could not have less than the force of a command. By withholding France from what would have been her most natural first line of defense—namely, giving aid to the Spanish loyalists while it might have done some good, and thus keeping the Italians from occupying the rail-heads leading across the Pyrenees into France—Great Britain has assumed a moral responsibility for the protection of French interests.

How this responsibility can be discharged is both a political and a military problem of the first magnitude. Mr. Chamberlain's most recent utterances about national defense, in connection with preparations for organizing the civilian population, seem to contemplate nothing further than defensive measures against such an attack as, say, an air raid on London. Unless the aggressors are so completely intoxicated with the success of their bluffs that reason as well as conscience has abdicated, one may venture the opinion that London and the whole of Great Britain will be safe from air raids for a good while if the British government takes no more provocative measures than the organization of corps of volunteer "air raid wardens" and the distribution of gas masks and pamphlets. Meanwhile, for all that these measures would do to hinder, the life lines of the empire might be cut, the French territories in Africa might be taken over by Italy, the outposts of Italian military, naval and air power might be established along the Pyrenees and on the Bay of Biscayne, and France herself might be overrun and Paris blown off the map.

These things are not all likely to happen soon; some of them are not likely to happen at all; but some of them are by no means remote possibilities. Two, in particular, are obviously within the limits of reasonable probability. British freedom of navigation in the Mediterranean and the Suez Canal is distinctly threatened, and the threat is vastly increased by Italy's new position in Spain. France stands to be shorn of her colonies for the enrichment of Italy unless sterner means are adopted for checking aggression than have been used to check any of the other aggressions in recent months.

To speak of the Italian foothold in Spain and the disappearance of the loyalist opposition to it as though it were a *fait accompli* is, of course, an imaginative anticipation. These things have not happened yet and they will not happen in a minute. There might even yet be time, by the lifting of embargoes (our own included), to give aid which would delay the accomplishment until other forces might operate to prevent the whole of Europe, ex-

cept Great Britain and France, from going fascist by default. The pathos and the peril of the present situation is that every day of inaction makes action more difficult and its result more problematical.

'Four Feet on a Fender'

EDITOR THE CHRISTIAN CENTURY:

SIR: You will correct me, or your vigilant readers will, if I am wrong in saying that this phrase comes from Oliver Wendell Holmes. If it did not, it might have. And if my gentle reader of the New Generation inquires, "Who then was this author?" I partly envy him; he has still some good reading to discover. But more serious is the other question from youthful readers, "What then is a fender?"

"Fender: guard, esp. metal frame for fire to keep coals from rolling into room." Once upon a time, reader aforesaid, people used to pile up coals or logs on an open fire, and round it they sat in the winter evenings. They had no radiators, poor things! They had gales blowing at the other end of the room. When bedtime came they ascended by arctic stairways to Eskimo bedrooms. But they had their compensations. They had the fender and all that it brought.

Is it possible to rally round a radiator? What is the equivalent in these modern days to "Four Feet on a Fender"? Or perhaps someone will render into verse which dispenses with outworn images the words, "For them no more the blazing hearth shall burn."

It is, at any rate, of the long talk between two friends the author speaks. Two, not three; it is, as you will agree, an entirely false statement that two is company, three is none. Three may be excellent company. But six feet on a fender are not the same as four. They are good but in a different way. Where it is written, "When two or three are gathered together," we are not to suppose that it is a matter of no importance which it is.

Two can take the masks off more quickly than a larger company, and there can be no good conversation with masks on; we have to be ourselves and give up our disguises and our defenses; we must cease to pretend. A friend has been rightly defined as one who knows the truth about you and still loves you. This is a necessary condition of things, more readily achieved when there are four and only four feet on the fender. In a larger company one "proud walker" may ruin a conversation by affectation or shyness, or perhaps self-righteousness. In good conversation no one ever strains to be polite, and no one is ever shocked.

Besides all this two can sit by the blazing hearth in delightful and prolonged silence. Silence may get on the nerves of some member of a larger group; he may talk to no profit for the sake of filling an awkward pause. Fancy silence being called an awkward pause! It is much more just to speak of an awkward speech breaking a golden silence. Is there not a story of an evening spent by Tennyson and Thomas Carlyle, who were friends. They sat by the fireside silent until the hour came for them to part. "Eh, Alfred," said Carlyle, "it's been grand!"

Such a talk, spoken or unspoken, must not be designed for edification. Friends do not talk to do each other good. Yet in a long review of life do you agree that we remember such talks with more gratitude than discourses, lectures or other public orations? I have friends to talk with whom is worth more than the study of many books. In a book there must be an immense volume of words which are not within my field. Any friend speaks directly to my case. He and I need not begin at the beginning or travel over every stage of the way. We can make moves like the character in the fairy story with seven-league boots. It is one of the glories of four feet on a fender that you can travel far together.

And neither should be under the tyranny of a timetable.

But whether the four feet are on a fender or on the road to Emmaus, or whether two faces are looking out of a window at Ostia where Monica and Augustine antedated eternity, there is nothing in life that can take the place of such talk of two friends.

Ever yours, ready with two feet,
QUINTUS QUIZ.

VERSE

Sonnet to Wordsworth

THERE is no bliss of solitude long stills
The armored sound of millions marching by;
Now recollection sprouts no daffodils,
Tranquillity eludes the inner eye.
Whatever virtue your prescription held
Is antiquated by corrosive time,
O Wordsworth! Solitude has been dispelled,
There is a bugle call in every rhyme.
That landscape upon which you used to dwell
With placid outer and interior sight,
Now blazes like the battlefields of hell
As cannonades illuminate the night:
And men have little patience to explore
For daffodils while riding to the war.

JOHN S. MOODEY.

The Waiting

THE Autumn, ready, rests her hands, and waits.
She watches where a busy spider weaves;
She listens as a cricket's voice berates
The deepening silence, and the sound relieves,
In some strange, wonted way, her loneliness,
When, all her duties done, her dreams still live,
In creeping shadows, robed in uselessness—
Yet beautiful, with nothing else to give.

Hers is the quietness that peace bestows,
And hers the confidence a man may heed.
A quick, hard frost, and in a night she goes,
Or, if she lingers, sees her own heart bleed.
The cobweb snares. On shrills the cricket's song.
In any case the waiting is not long.

IDA NORTON MUNSON.

The Case of the Missouri Sharecroppers

By Ben Morris Ridpath

ON January 10 a band of more than a thousand men, women and children, southeast Missouri sharecroppers and their families, left the shacks on the land of the bosses for whom they had been working and wandered out on U.S. Highway 61 to encamp along a hundred mile front stretching from eighteen miles east of Sikeston to a point about fifteen miles from the Arkansas border. So unprecedented was this demonstration that it immediately captured national attention. For five days, whipped by rain, snow and raw weather, these wretched masses of humanity camped on or near the shoulders of the highway without shelter, sleeping on the ground or huddling around wood stoves, protected only by the blankets which some managed to string up on wires to keep out the wind. As passing motorists gaped at what they saw and as pages of photographs were published in the press of near-by cities, concerned citizens in all parts of the nation began to ask questions concerning this dramatic demonstration of a misery that beggars description. What was behind it all? What was it meant to accomplish? What could be done about it?

Landlords Claim 'Croppers Duped

The landlords and bosses gathered immediately to defend themselves. Resolutions were passed condemning the exodus. Eviction was denied. Statements were issued saying that these sharecroppers could come back to the shacks they had deserted any time they wanted to. The cry of communism was raised and radical agitators were blamed for the demonstration. These unfortunate people, the landowners claimed, had been led to believe that if they would camp out long enough and cause sufficient attention, the government would give each of them a 40-acre farm, a white house and a "dug" well.

With the passing of each day of the "sit-out" strike the resentment of the bosses became more pronounced. Any suggestion that something be done to relieve the suffering and distress of the sharecroppers and their families was emphatically discouraged. "Starve 'em out and get 'em off the road," was the prevailing sentiment among the landlords. However, when the colored Elks, a Negro fraternal order, the special relief committee of the C.I.O. of St. Louis and a few other organizations began sending food and clothing to the demonstrators, it became apparent that other measures to get the campers off the highway would have to be used.

State highway police and local officers were on the scene from the start, but had no other orders than to keep down any disturbance that might arise. Toward the end of the week, Dr. Harry Parker, state health commissioner, and Colonel M. B. Casteel, head of the state police, arrived from Jefferson City. After an inspection tour of the camps, Dr. Parker ordered the sharecroppers off the highway with a statement that the camps were a "menace to public health." Colonel Casteel was quoted by the press as saying that reports indicated that many of the demonstrators were not actually sharecroppers, but that he believed that most of them were cotton pickers from Arkansas, Kentucky and Tennessee who were out of jobs.

Now Hidden from View

Under supervision of the state police, trucks were brought in, the belongings of the rain-soaked campers were loaded and the camps broken up. By January 16 the last group had evacuated the ditches and shoulders along the highway. Many of the sharecroppers were returned to their shacks, but about 450, who either refused to return to their former homes or claimed that they had no place to go, were "housed" on a low 40-acre tract about fifteen miles east of Sikeston at a place off the highway called Sugar Tree Ridge.

The new camp, which has been dubbed "Homeless Junction" or "Concentration Camp" by the refugees, is a low, swampy spot between two levees. It was covered by water during the 1937 floods. There is no difference between this encampment and the former gatherings on the highway except that it is back out of the area that commanded so much public notice, and the sharecroppers are living in flimsy shacks of sheets, canvas, tarpaulins and boards. About the second day of the new encampment Sheriff A. F. Stanley of New Madrid county marched his deputies into the camp and took possession of 48 weapons which included the small-bore rifles and shotguns which sharecroppers usually rely on for rabbit hunting during the winter season. This seizure was made on the ground that the officers feared violence, although no one has yet claimed that the conduct of the campers has been anything but peaceful and nonviolent during the entire demonstration.

The Sharecropper System

Most of the southeast Missouri sharecroppers are like those to be found in a number of other southern states. They own practically nothing except their labor. The sharecropper looks to his boss for everything he gets. He "makes" a cotton crop, harvests it, and delivers it to the gin, and in most cases is supposed to receive half of the profit from the crop after certain deductions are made. The landlord furnishes the land, the tools, seed, a team and its feed, and a shack in which the sharecropper and his family live.

Out of the sharecropper's 50 per cent are deducted the expense of the picking if additional help is hired (sometimes the boss has been known to hire a crew to help pick the cotton without the consent of the tenant, charging this item to the account of the sharecropper), the "furnish" or food for the tenant and his family, and

any articles of rough clothing, such as overalls, which the sharecropper may buy. As to the "furnish," the boss determines the extent to which purchases may be made, and the sharecropper goes to the store of the boss or to another store designated by him. Accounts are kept by the boss and settlement is made at the end of the season.

This type of sharecropper has no written agreement with his landlord. His tenancy may be terminated at any time, and the word of the boss is law in this matter. If, at the end of any season, the boss wishes to terminate the tenancy of the sharecropper and his family, he merely says, "Jim, I won't need you any longer around here. I won't have any sharecropper on the place next year." Or, he may say, "Jim, I won't have any sharecropper on the place next season, but you and your family can stay in the shack and I'll hire you as a day laborer when I need you." If the tenant chooses to stay on the land, his wages will be 75 cents or a dollar a day if and when the boss hires him.

Were the Sharecroppers Evicted?

Such verbal notice from the boss either to move off the premises or to remain in the shack waiting for work as a day laborer is regarded by the sharecropper as an "eviction." This fact has undoubtedly caused a great deal of misunderstanding among those who are trying to understand the plight of the southeast Missouri sharecroppers in their demonstration. The contention of the sharecroppers themselves is that they have been "evicted," since such verbal notice from the landlord has long been traditionally recognized by all parties concerned as a termination of tenancy. Such eviction in the present situation in Missouri has plunged these hundreds of sharecroppers into a serious economic crisis. They must either find a new boss or remain in their shacks as day laborers at the mercy of the boss who will pay them a starvation wage when he needs them at the beginning of the next cotton season. The landlords and bosses of southeast Missouri have made it appear that the exodus from the land by these sharecroppers was stupid and unnecessary, and that they could "go back to their shacks any time they wanted to." But little if any emphasis has been given to the conditions implicit in such invitation or the question as to how the sharecroppers and their families will live after they are back on the land.

It is estimated that there are about four hundred of these sharecropper families of the type I have described in Mississippi, Stoddard, Pemiscot, Dunkin and New Madrid counties. Approximately 90 per cent are Negroes. Verbal evictions began early this season in November, because an extra-dry fall, with cotton opening early and rapidly, and fair weather which gave pickers access to the fields, terminating an unusually early "gettin' through pickin.' " A number of the more docile sharecroppers accepted the "eviction" but elected to remain in their shacks as day laborers. About two hundred families, averaging around five to a family, left their shacks to constitute the backbone of the demonstration on Highway 61. In addition to this group there were about fifty families of day laborers, former sharecroppers, who had been "evicted" the year before, and some twenty families of small renters who owned their teams and tools and had been evicted from the land by written legal notice, who joined the procession as sympathizers. So far, no proof has been uncovered that any significant numbers among the demonstrators are "floaters" from other states, professional agitators or communists.

Evictions Reach a New High

It has been estimated that this year verbal eviction of sharecroppers reached a peak ten times higher than that of last year. In previous years, six or eight evictions at a time caused small groups to leave the land and go to towns and cities not far distant where they would either find employment or be placed on relief rolls. The unprecedented number of evictions which began last November has been brought on by several reasons, chief among which has been the expansion of operation of giant renters, white men, using mechanical implements and employing mass labor. Through arrangement with the local representatives of nonresident owners, such as insurance companies, land banks and real estate corporations, which have come into ownership of land through foreclosures, these giant renters have increasingly pushed the sharecroppers off small tracts of land to make way for farm operations covering from 500 to 5,000 acres.

Another reason for wholesale eviction has been the legal necessity of sharing government crop limitation checks with sharecroppers whose endorsement was essential to the cashing of such checks. The establishment of the La Forge government resettlement project, on which approximately 100 families have been placed in neat homes on small tracts, where trained home economic experts have taught the use of modern methods and equipment, has also caused a great deal of unrest among the other sharecroppers of the section. It has been estimated that 10,000 applications have been filed for entrance to the La Forge project.

Part Played by a Negro Minister

Trouble began when the Rev. Owen H. Whitfield, colored Baptist pastor, 44 years of age, who has been a pastor for six years among the sharecroppers of Scott county, assumed the responsibility of bringing about better conditions among his people. Eighteen months ago he began organizing them and urging them to take a stand for their rights against the landlords. While Mr. Whitfield himself is a member of the Southern Tenant Farmers' Union, he flatly denies that his organization work among the sharecroppers has had any official connection with his union activity. "My sole interest," he told me firmly in an afternoon's interview that I had with him, "is in my people and their welfare, and nothing else."

When the wholesale verbal evictions began last November, and the sharecroppers were thrown into confusion, Mr. Whitfield called a meeting in a schoolhouse. One of the sharecroppers rose to speak and shouted: "Rather than stay in my shack and starve to death with my family, I'll take them out on the highway and walk until we drop in our tracks." The idea was spontaneous. "Let's go out on the highway," suggested Mr. Whitfield. "If we are going to starve, let's starve out there where people can

see us!" A chorus of "ayes" and "amens" resounded through the room and the exodus to the highway encampment followed.

State Authorities Show Bias

The demonstration of the southeast Missouri sharecroppers is far from being a closed incident. No one can predict how it will end or what its final results will be. It has certainly put the landlords and bosses "on the spot." It has brought into sharp focus the curse of the sharecropper system. It has brought disgrace upon the law enforcement agencies of the state of Missouri who, in spite of the fact that no one has been able to point to any violation of law committed by the demonstrators, have worked hand-in-glove with the landlords to dissolve an annoying and embarrassing labor situation.

The state police who up to this time have had an excellent record as guardians of the highway system, have blackened their history by arresting those who came bringing food and clothing to the miserable campers on the highway, and by escorting J. R. Butler, president of the Southern Tenant Farmers' Union, to the state line and telling him to get out. Dr. Harry Parker, state health commissioner, has made himself ridiculous by ordering the demonstrators off the highway because they were a "menace to public health" and then herding them into a low, swampy tract between two levees for the obvious purpose of getting them out of sight.

The demonstration has thrown light on the ugly social conditions and race prejudice that exist in southeast Missouri. Press reports and witnesses have brought undeniable evidence of such utterances as "These are our niggers and we will take care of them," "You people in the north up there in St. Louis don't understand conditions down here," and "That nigger Whitfield better not come around these parts any more." Mr. Whitfield has fled from the scene and has been warned by his friends not to return. In fairness to the large landholders and many of the employers of sharecropper labor it must be said that a number of them feel the sting of the situation and would like to see it worked out for the betterment of conditions among the low-income farm tenants. But how this can be done and by whom are unanswered questions.

No More Sermons about Heaven

As I closed a long interview with Mr. Whitfield, a good-natured Negro with a likeable personality, and we were on our way to a meeting where leaders of various religious and civic organizations were to discuss with him some action that might be taken to relieve the suffering among the dispossessed sharecroppers, I turned to him with the question: "Mr. Whitfield, what have you been preaching about lately?" With a twinkle in his eyes and a shadow of a smile on his face, he answered quickly: "I'm not preachin' 'bout heaven. No sir! I'm preachin' the brotherhood of man. I believes in the applied religion. Yes sir, I believes in the applied religion!" I wondered. "How long," I thought, "will it take God's children to learn to apply that religion?" We pressed the door bell, closed the evening darkness out behind us and stood together in the lighted room among the cheerful but anxious faces of those who seemed to care.

Realities and Visions

Third Article in the Series, "How My Mind Has Changed in This Decade"

By Frederick D. Kershner

WHEN one toys with the allurement of introspection there is always the danger of a certain fallacy. Robert Burns expressed more psychology than he was aware of when he invoked the Giver of all good to provide the power to see ourselves as others see us. The skeletons of Augustine, Rousseau and Goethe, to say nothing of less significant figures, give pause to later imitators along the introspective pathway. And yet the North African and the Frenchman did tell some truth, however distorted and inaccurate it may be, in their respective "Confessions"; and Goethe's *Dichtung und Wahrheit* in its very title reveals the author's uncanny appraisal of the value of his own work. If it be true that no one can ever look at himself in the proper perspective, it is certainly also correct to say that no one else can ever secure the information which is ready to hand for the introvert to work upon. "Confessions" may not be objectively authoritative, yet they have a distinctive merit of their own in that they provide material for later scientific analysis which could be furnished from no other source.

With a full recognition of the pitfalls involved in the introspective method, I begin my candid investigation of my own religious evolution during the past ten years. There are three major influences which must be included in such a review. The first may be styled the course of external events. That is, the unfolding of world history as it has revealed itself to the reflective mind. The second is the influence of other personalities, chiefly as expressed in contemporary philosophy and literature. The third is that very difficult and indefinable something which we usually denominate "personal experience." All of these factors have profoundly modified my total point of view and outlook during the period indicated.

I

The first consideration, namely, the influence of world events, has been a staggering one during the past decade. The great war shattered a good many ideals and produced a certain amount of disillusionment but, in my own case at least, it was as nothing compared with what has hap-

pened to my thinking since the Japanese occupation of Manchukuo and the appalling disregard of elementary moral standards in the dealings of nations with one another since that time. The complete collapse of the League of Nations, our own final decision not to enter the World Court, produced by the most bizarre and fantastic concatenation of circumstances ever recorded in human history, the deliberate flouting of the world or at least the greater part of it by Mussolini in his invasion of Abyssinia, the Reichstag fire and the blood purge of Adolf Hitler, followed by the Russian "monkey" trials, the unprovoked Japanese assault upon China and then the surrender of the democracies, headed by Chamberlain and Daladier, to the dictators at Munich, all conspired to produce a phantasmagoria unlike anything else either in my own personal experience and observation or in the course of human progress as a whole.

We are still too close to these events properly to appraise them, but so far as any appraisal can be made at this time, I wish to state my own deliberate judgment that never in any preceding decade of recorded history has there been so much Machiavellianism and so little morality as we have witnessed during the past ten years. The flagrant defiance of all normal ethical standards by the dictators, with the possible exception of the atheist lodged in the Kremlin, produced a terrific jar, but it was trifling beside the complete disillusionment enthroned by the leaders of the democracies. Franklin Roosevelt's Chicago speech and one or two pronouncements from President Benes amounted to nothing in comparison with what happened at Hitler's mountain castle and around the council table at Munich.

The head of one of our most liberal American religious denominations the other day in a personal conversation remarked: "Forty years ago the graduates of Harvard, Yale and Princeton were filled with optimism, with the general belief that everything would come out all right in the end, that progress was sure and unfailing. Now, after the lapse of nearly half a century, they have an entirely different point of view. They are not at all sure that we are making progress or that the word itself has any meaning such as they once attached to it." I fear that I must regretfully concur in this judgment. In my own case, it has been the last ten years which have provided the major factors in the progress of disillusionment. Probably this has been true also of most of the other graduates. The tragic thing about it all has been the terrific smashing of ideals. Misfortunes of one kind or another do not matter so much, but when the standards we have most cherished are swept down and trampled under our feet, chaos rules supreme.

It would be unfair to the truth to say that the impact of world events during the last decade has led to the complete elimination of the older landmarks. What it has done has been to brush aside trivialities and surface optimisms and to reveal the necessity for grounding one's faith upon a profounder basis. The essential unity of the church, the futility of denominational shibboleths, the need for basic and fundamental morality, especially on the part of social groups, the collapse of all sorts of dilettante procedures have marked the emergence of a somewhat sterner and more serious personal faith in the churches than had existed previously.

II

The reading which I have done during the past ten years has been less influential on the whole in transforming my personal outlook than has been the trend of external events. Nevertheless, it has played a considerable part in the total process. One who has been a lifelong student and the frequenter of libraries and book marts of all kinds, must inevitably be influenced by his reading. Out of the great welter of volumes which have been more or less adequately digested during the last decade, the works of Spengler, Barth and Kierkegaard stand out as preeminent. I learned to know the Danish theologian through his German disciple, but ultimately found the mad voice from Copenhagen perhaps the most stimulating of the group. Spengler irritated me terribly at first and I vowed to have nothing to do with him. Later the course of world events made me turn to him again to find a certain poisonous relish in the strange viands he has to offer. Today his prophecy of doom for Western civilization does not appear half so preposterous as it did five years ago. In this connection it should be said that a little booklet by Keith W. Johnson, of the University of Kansas, entitled *The Survival of the West,* helped me to discount Spengler, but unfortunately the later trend of events has lessened the practical value of Mr. Johnson's thesis. Theoretically he is still appealing, but what is actually going to happen in the world may be another matter.

As for Barth it must be confessed that he both fascinates and provokes me. Some of his writing appears to me to be merely exaggerated piffle. Other productions seem to have the note of authentic prophecy. Barth is no doubt terribly in earnest and has also real moral convictions. Such a man must count for something in a world like ours.

Of the humanistic and more distinctly liberal literature of the past decade, especially the works of John Dewey and his disciples, I have read a great deal, but I frankly admit that it has largely failed to register. In the face of Manchukuo, Ethiopia, the Spanish war for freedom and last, but not least, Munich and the Chamberlain surrender to Hitler, sheer humanism does not appear to function. Not that I ever believed very much in it, but the case was certainly stronger in the days before the war, and even in the days before 1928, than it has been since.

If someone checks me up at this point and observes that I am getting morbid, I can only reply that the morbidity has not been of my own making nor do I have any special liking for it. I am ready to admit that Spengler, Barth and Kierkegaard are all morbid after a fashion, but the question is how far do they reflect or fail to reflect reality? If one says again that their outlook is partial and that there is a more wholesome aspect of the situation, the reply emerges, "What justification have the world events of the past ten years furnished to buttress the brighter side of the picture?"

Of course it was just this apparent confirmation of the more somber philosophy of Kierkegaard and his associates by contemporary events which made their messages so appealing. If the Japanese had kept out of Manchukuo and

Mussolini had not interfered with Hailie Selassie I might have discarded Spengler and have turned to other localities than Denmark for my philosophy. It is rather a curious fact that the demoralization of post-war Germany sent Barth to Kierkegaard, and now the rise of nazism is turning people outside of the Third Reich to the same somber theologian.

The net result of my reading and reflection during the decade has been to eliminate the trivial and to emphasize the more serious facts of existence. If our civilization has reached the "basket of summer fruit" stage, there is no time for frivolity. The fact that the inherently thoughtless masses in all countries proceed upon precisely the opposite principle, only makes those who are more rationally inclined realize with greater clearness the abyss which yawns before us. How utterly puerile, for example, the infinitesimal denominational differences which reduce Christendom to impotence show up in the light of this sterner outlook! One can scarcely waste time getting excited over minor matters when Armageddon itself appears to be just around the corner.

III

"I come now to visions and revelations of the Lord." So wrote the Apostle Paul by way of introduction to the most famous testimony concerning mystical experience to be found in theological literature. It would be altogether false to the facts for me to liken my own individual record to that of the great evangelist to the gentiles. Nevertheless, a decent regard for the truth impels me to state as clearly as I can the impact of certain personal experiences upon my present world viewpoint.

In the autumn of 1937 I was taken to the hospital to undergo some emergency surgery. It was fourteen weeks before I was permitted to return to my home and during that period two other major operations separated by only a week brought me very close to the dividing line between time and eternity. In fact, there was one moment when the attending physicians announced to my family and certain other friends who were waiting in the corridor, that the end had come and that there was no further hope of my recovery. Then to the astonishment of them all the heart which had apparently stopped started beating again, and from that moment I began slowly to climb back to life. One of those who waited in the hall that fateful night says that she never sees me in the pulpit or on the platform without a sort of uncanny feeling as though she were listening to a ghost.

There are many semi-conscious and grotesque memories which flutter around this period, but they are of no special significance to the present narrative. I have been asked by certain of my friends whether I had any mystical experience during this period when I had almost stepped into the Beyond. Candor compels me to reply definitely in the negative. There are a number of good hooks which might serve as starting points for an expansive imagination to go I know not whither. I cannot help thinking that some historical mysticism derives from a lack of rational inhibition at this point. All that I can say is that I saw nothing ineffable or of the type immortalized in the Second Epistle to the Corinthians.

And yet it would be obviously untrue for me to say that this climactic experience did not have a profound meaning or leave certain definite and unmistakable results. From the time when I first fought my way back to complete consciousness, the world appeared different, and it still appears so today. There has been a certain dislocation of my scale of values; some things which appeared quite significant before my illness, no longer have any special appeal whatsoever. For example, I do not think I was ever a very pronounced denominationalist, but whatever leanings I had in that direction disappeared after my temporary sojourn in that hospital oxygen tent. How very trivial most of the things which separate people theologically and in many other ways appear in the white light of eternity! We all get excited over so many factors which really do not count, and these are days when the major issues are so terribly important. How then can we waste our time over the trivial and the insignificant?

Another reflection which has stayed with me since I left the hospital has been associated with a deep and all-pervasive humility. In the presence of death, one cannot help being conscious of how little he knows about anything. Of course, he has faith, and here is certainly where he needs it; but as for anything approaching dogmatic knowledge, according to my experience at least, it simply fades into nothingness. I am now quite willing to admit the possibility of any kind of flaws in my theological positions! Not that I have become an agnostic as to the value of rational speculation, but simply that I have lost every particle of conceit as to my own infallibility in the field. In the presence of the Eternal our finite thinking shrivels up and disappears, or at any rate what is left of it is so insignificant as to have no special value. I can understand now something of what Isaiah felt in the temple, or the other prophets when they were brought face to face with the Ultimate Reality.

Someone is always ready at this point to ask, "What new light can you throw upon the fact or nature of the future existence?" To which I must reply again that perfect candor compels me to say I can throw none. All my experience was apparently on this side of the Great Divide, even though it did touch the brink of the other side. There was nothing in what I passed through to shake my previous conviction that the resurrection from the dead is a reality, nor was there anything in my experience radically to confirm that conviction. It remains as it was before, unimpaired.

My peculiar personal experience seems therefore to fit strangely into the trend of my previous observation and reading. Both in the outer world and in the inner cosmos of my own spiritual history, the same sort of pull appears to be present. Always it would seem to be the same story. In what is left of life for me, there can be no more room for the particular and the trivial. Only the larger issues possess sufficient interest to make them commanding. During my many weeks at the hospital, my mind necessarily reverted to the theme and subject matter of my presidential address before the national convention of my communion which was to be held in the autumn. The skeleton and general viewpoint of that message were clearly marked out long before I was able to return to my home. After

I got up, I dictated what I had in mind and delivered it substantially unchanged when the convention met at Denver in October, 1938. The central idea of the message, the significance of the Church Universal, very definitely embodies the major change in emphasis, if it may be so styled, which grew out of my experience.

As I look back upon the past ten years, I can realize that for me, and I believe for the world at large, they have marked a distinct epoch. Perhaps I can best characterize the change as the emergence of the significant and the disappearance of the trivial. There is one side of the picture which is not especially appealing. After all, there is a certain danger in becoming too seriously minded. The trivial, the inconsequential, the frivolous, the bizarre particularities of many different individuals, all give a color and zest to life which it would not otherwise possess. They do not deserve the first place in our thinking, but it would seem that they ought to have some place in the total picture. We must not become so solemn that we forget to laugh. Would heaven be worth while if our only associates were to be Spengler, Barth and Kierkegaard? As one of my classmates in the seminary used to say, "I trow not." In these tragic days overcast by the very burden of the centuries which have passed and the centuries which are to follow we must not, occasionally at least, forget to smile. "He that sitteth in the heaven shall laugh." Yes, even God must assume the comic mask now and then.

But when this has been said, the fact still remains that it is the larger, more universal, perhaps more tragic realities which must forever build the landscape for us. We are too close to the scene to understand the full significance of what is going on in the world. It may well be that we are witnessing one of the great crisis periods of human history. It is not a pleasant time in which to live, but it is a very important time. The best we can do is to realize its significance and to make the richest contribution we can to the solution of its problems.

* * * * *

And now, having written the above, there is a mocking voice over my shoulder which says: "The introspective fallacy again. Do you think there is any honest-to-God truth in all that poppycock you have gotten off? Influenced by Japan and Manchukuo and Mussolini and Chamberlain indeed! All that influenced you was the high cost of living and your hospital bills. And Spengler, Barth and the Dane with the heathenish name—do you think that they really touched you? It sounds more learned to say so, of course, but the actual truth is that it was the magazine articles of this, that or the other writer, perhaps even the editorials in The Christian Century, which provided whatever actual motivation you secured. As for that hospital experience, it was just like what most people have to go through with at one time or another, and the inspiration, if it possessed any, came from the smell of ether or the other gases and medicaments which were involved in the routine procedure of crisis and recovery. So there, what is left?"

Maybe not much, maybe nothing at all, but at any rate for the first and perhaps for the last time, fallacy or no fallacy, I have had my fling at introspection!

VERSE

Objectives

THERE is reason for roads and where they go
Around the mountain or over the hill
And down to grassy places where cattle feed,
Nosing the bubbling springs that rise and spill
To tangle into roots of grass and clover.
They follow need of crossing any stream,
Mark the withered face of the desert over
Or trace the outline of an ocean span.
Roads have reason for where they go—
Does man?

HELEN HOWLAND PROMMEL.

Regeneration

A WREATH of oak-leaves decks the dead old oak,
Spun by green daughters; and their rustling hood
Hides desolation with a royal cloak
And gives new foliage to the sapless wood.

Thus death succumbs within the arms of birth,
And ancient scars are veiled by stem and shoot;
And all the history of life on earth
Is told in sprouts that crown the rotting fruit.

STANTON A. COBLENTZ.

The Miracle

FROM the twelve-jeweled House of Time
I watch the golden hours slip out
Till icy fields lose winter's time,
And doubting hearts forget to doubt.

And doubting hearts forget to doubt
As rainbows arch the laughing rain,
While grass creeps eagerly about
To heal old scars of earth again.

To heal old scars of earth again
And bring new faith to each of us:
Life, from the tomb death sealed in vain,
Flame-like comes forth miraculous.

JOHN RICHARD MORELAND.

Inasmuch

I THOUGHT to see the Face of God; but I could see only the faces of broken men and women.
I sought to hear the Voice of God; but I could hear only the pleading voices of starving children.
Oh, that I knew where I might find Him!
Perhaps I did see His Face! Perhaps I did hear His Voice!

THOMAS CURTIS CLARK.

FEBRUARY SURVEY OF BOOKS

Horton and Wieman

THE GROWTH OF RELIGION. *By Henry Nelson Wieman and Walter Marshall Horton. Willett, Clark & Company, $5.00.*

I

PART I of this outsized volume, which is written by Dr. Horton of Oberlin, deals with the historical growth of religion; Part II, by Dr. Wieman, with its contemporary growth. Just how these two men, who differ at many points in their own thinking, came to collaborate in this volume is not known to the reviewer, but the result of their labors is a highly suggestive treatment of religion which will prove useful not only to the general reader interested in making up his mind about religion, but to the teacher of religion.

Dr. Horton begins his part of the task by discussing in the foreword the relation between theology, religion, philosophy and philosophy of religion. As a necessary basis for his survey of its growth, he tentatively defines religion, reserving for his final chapter an evaluation of the definition in the light of his considerations of the various faiths of mankind. Then, after a brief chapter classifying and locating the living religions of the world, he plunges into a statement of the main features of those religions. He classes the world religions under the general heads of primitive religion, Oriental religion, Occidental religion, and radical secularism.

There is nothing novel in the author's treatment of these religions. He has in the main presented the already frequently published results of the best scholarship in each field. At first it may occur to the reader to ask, Why another survey of world's religions as a preliminary to the second part of the book? Are there not already many excellent books in the field? There are indeed, but as one reads on one concludes that there is every justification for such a treatment. In the first place it brings the whole story of religion and the philosophy of religion within a single volume—a very excellent idea. But even more important, it is a selective treatment of the religions which manages to present the salient features of each in brief compass.

The work is a masterpiece of condensation and interpretation. It would not do, of course, as a textbook for a long course in the history of religion. It is too lacking in details which are of interest and importance to the student of the development of religion. But if one is looking only for a concise summing up of the genius of the living faiths of the world, I would not know where to find a comparable treatment. Judaism from the earliest beginnings of Hebrew religion down to the riots in Palestine in opposition to the Zionist movement in sixteen pages! Christianity from the birth of Jesus to the formation of the World Council of Churches in barely thirty-five pages! Here is a genuine service of very great value. It was written for a specific purpose. That purpose seems to have been admirably achieved.

A chapter is devoted to modern religious tendencies within Christendom and in the other religions faced by the new scientific age which has given rise to the radical secular movements. It is clearly to be seen that religion is passing through very nearly the same experiences around the world. Everywhere, in varying degree to be sure, Dr. Horton finds the radical secularists who are scornful of old religious beliefs, the liberals who seek to modify religion and harmonize it with the newer discoveries about the world, and the conservatives who strongly defend the old order.

In the final chapter the nature of religion in the light of its history is discussed. The book had begun with the definition of religion as "man's attempt to realize the highest good, through coming into harmonious relations with some reality greater than himself, which commands his reverence and loyal service." But such a definition, while broadly useful as descriptive of religion, will not suffice when what is sought is a "normative" definition which distinguishes "among various types and aspects of this multiform phenomenon . . . and singles out those which are of lasting truth and worth from those which may be regarded as . . . belated survivals of religious ideas and practices whose significance is transitory or nugatory." The object of this normative conception of religion is, Dr. Horton declares, "to discover the sense (if there is a sense) in which men of our own time ought still to be religious in spite of all the legitimate objections that can be made to religions of the past, and to mark out lines along which religion must develop in the future if it is to fulfill its proper function and exert an increasing influence for good."

As a help toward forming such a normative conception, the author passes in review the rival philosophies of religion and a summary of the results of the investigations of the scientific historians and psychologists of religion. In a concluding section he formulates his conception of "high religion in contrast to superstition." His summary of the whole discussion is this: "The purpose and goal of high religion may be defined as *the progressive reorganization of the world into a system of mutually sustaining activities humanly appreciated, whereby the endless growth of meaning and value is fostered. Its God is the Being whereon the accomplishment of this aim ultimately depends.* Man worships rightly when he makes this Being the object of his supreme loyal devotion, and makes himself a channel through which its power pours forth toward the above-defined goal."

CHARLES S. BRADEN.

II

The Growth of Religion consists, in effect, of two fair-sized books bound in one cover. The first, by Professor Horton, is a brief, skillfully written Baedeker of the world's religions. The second, by Professor Wieman, is a new sketch of his own "theistic naturalism," offered as the most promising main line of religious advance for our civilization. The two studies have a common preface. The word "growth" appears in the subtitle of each. A footnote states that the authors "substantially agree" also on Horton's tactfully worded definition of "the purpose and goal of high religion" and its God (p. 231). Apart from these modest points of contact, there is little or no evidence of collaboration between the authors, and no apparent reason for conjoining their two studies. The first is said, indeed (pp. 2-3), to be a necessary preparation for the second, but the second in fact makes no use of this preparation and would hardly be different without it. A separate review of the second, therefore, is not inappropriate.

Trying to review it has proved a difficult task. A main part of the difficulty is that I do not know how seriously to take the avowals of purpose in the several introductions and in parts of Wieman's text. If, as these indicate, the book is really meant to survey the past and present "growth of religion," and thence to chart a course or lay a basis for future theology (presumably Christian, though this is left

vague), then Wieman's part is a very bad job indeed. It violates practically all the relevant rules for critical interpretation and forecast. If, on the contrary, the talk about reinterpreting Christianity for moderns is merely a literary device, and the second part of the book is meant simply to record another stage of growth in Wieman's own position, then its sins against historical method are of considerably less moment. I see no way out but to review the study both ways, and let the reader decide for himself what the authors intended.

1. Suppose, first, that we are dealing not with an attempted revision of Christian theology, nor even with a proposed philosophic groundwork for the same, but simply with a fresh presentation of Wieman's thought. In that case one may welcome without serious misgiving the new and interesting, though tantalizing, sketch of his present views about God and man, set out mainly in chapters 11, 12 and 15. The central theme is one which he stated but did not develop in *Normative Psychology of Religion* and some later articles: that God is "growth of living connections of value in the universe" (p. 363), or more simply, "unlimited growth" (p. 344). "Growth is creative synthesis" (p. 325), "the formation of bonds of mutual support and mutual control and mutual facilitation between diverse activities" (p. 326), from electrons to human cultures, and on up through the cosmos, so far as this actually exemplifies meaningful integration. Growth is hall-marked as God by the fact that it is at once superhuman, the best reality there is in existence, and the greatest power for good (pp. 350-53).

Religious living can, by suitable self-discipline (pp. 300-12), be oriented toward the God thus conceived, a God greater than any human wish, ideal or hope: "the uncomprehended totality of all that is best in the immediate concrete situation where one is now" (p. 297). Prayer, or voluntary psycho-physical communion with God, for one so disciplined, issues in the perpetual formation and renewal of "living connections" within and beyond his individual organism, relating him ever more richly to his fellows and his environment. It creates "a more gorgeous world" (p. 370) for the worshiper who really submits himself unreservedly to the living growth, that is, to God. Man is made to live and die for nothing else than this "growth of community" (p. 467), to which his subrational drives reach out (pp. 411-12), whose "forms and orders" his reason apprehends abstractly (p. 397) and whose supra-rational "qualitative richness" (p. 414) is for him "the chief lure of life."

If one look for antecedents of this sort of view, they are not far to seek. It recalls almost continuously the uncritical Romanticism of, say, Schleiermacher's early *Discourses* and *Soliloquies,* of 1799 and 1800. Wieman would certainly demur, on the ground that he is not writing emotional theology but hard-headed philosophy of religion. "The latter does not use the appreciative forms of apprehension. It uses the cold tools of intellectual inquiry" (p. 238). To this the only feasible answer is, "Read again the text of chapters 9 to 15." The staccato style, urgent, immediate, often breathless with excitement; the profusion of metaphors and superlatives; the eager impressionism, always suggestive and almost never thorough and precise—these all help to remind the attentive reader of the excitement of discovery which pervaded the Romantic declarations of religious independence a hundred and forty years ago.

Here, too, is the same distrust of morality (pp. 285-90) and intellectualism (pp. 403-7), the same exaltation of "gorgeous experiences," "rapturous" moments, "qualitative richness" of experience (pp. 390, 388, etc.), and the same conviction that "the world changes its character according as we assume one attitude or another" (p. 389). Here again is a preponderant emphasis on the immanence of God, with even less than Schleiermacher's recognition of the full meaning of divine transcendence (pp. 260-6, 342-53, etc.). Here is the same basic stress upon intimate communion of the individual with his fellows and his environment as the beginning and end of religion; the pietistic preference for the small group as the true "church" (pp. 269, 307-12); the rejection of personality for God (pp. 359-65) and immortality for man (pp. 318-21); the persistent ingenuity in stretching old bottles to hold new wine (p. 344, on "the Kingdom of God," etc.). Here, in short, is a present-day version of the psychologism and naturalism for which Schleiermacher has so long been praised and condemned.

There is no point in debating here either the strength and weakness of the Romantic philosophy of religion, or the adequacy of Wieman's particular view of God and man. The former is a long story. On the latter I remain unconvinced by the present undeniably attractive but ultimately elusive discussion. The concluding chapter, on man, is especially rewarding. It seems to me a substantial advance on anything Wieman has said about man hitherto, and a genuinely stirring contribution to current debate. I welcome, as always, the author's luminous insights at many points. But I cannot help hoping for a return to his work of that more thoroughly critical and systematic temper which made his *The Wrestle of Religion with Truth* an exciting book.

2. Suppose now that we take the avowed purpose of the present work at face value. The second part seems plainly addressed to Christians, and more generally to cultivated moderns, as a basic solution for the problems mishandled by Christian theology (pp. 237-46), which "can no longer grip reality." It purports to show how and why Wieman's particular sort of theistic naturalism will revivify Christianity (if the metaphor of the tree means what it says, pp. 248, 258, 271), and why other current modes of religious thought cannot do so.

This task involves historical examination of both past and present thought. As regards the specific problems of Christian theology, they are rooted in an objective past which so largely defines them that they cannot be understood, much less solved, through psychological insights uncontrolled by the techniques of history. Wieman's favored introspective procedure can indeed, as Schleiermacher proved, be fertile in suggestion; but with vastly less of historical and theological knowledge than Schleiermacher had, he is even less able than that much-berated man to recognize and avoid its dangers. Of his resulting account of religion, an unkind critic might say what Wieman himself says, not too kindly, of Brunner's ethics: "What gives the ethics of Brunner the flavor of Christianity is that he tries to translate his findings into Christian verbiage as much as possible" (pp. 253-54). This would not be a fair judgment of Wieman, any more than of Brunner. The essential spirit of Christianity is in both men. But as a technical diagnosis of, and prescription for, the troubles of traditional Christian theology, Wieman's apotheosis of "unlimited connective growth" (p. 352) betrays not even a moderate knowledge of the theology he wishes to aid. Christian thought has long had, and still has, its own doctrines of Logos and Holy Spirit, to which he gives no attention at all. His account violates the first principle of objective interpretation, which is to give careful attention to views from which one dissents.

Much the same thing must be said of his treatment of contemporary religious thought, both theological and philosophical. There is no mention of recent Roman Catholic thinking. Berdyaev gets into a bibliographical note, but his

Greek Orthodox colleagues are ignored. So are all the idealists and personalists save Bowne, who is named once, and Brightman twice. Even theistic naturalists who diverge from Wieman are named but not given a hearing. There appear in his account, from time to time, lay figures called "liberalism," "the new supernaturalism," and so on, but these serve only as stage properties. None of them is seriously examined. There is no hint that liberalism is represented today by such diverse and vigorous minds as F. R. Tennant, E. W. Barnes, A. E. Taylor, Rudolf Otto and a whole lusty company which has not at all obviously "suffered a withering at the top" (p. 249). The ample literature of "the new supernaturalism" is discussed here almost wholly on the basis of Brunner's *The Divine Imperative,* an ethical treatise. This Wieman reviewed in *Christendom* last year, and his critique now becomes, with minor changes, the bulk of his present chapter on "New Growths in Religion." Kierkegaard is ignored. There is occasional mention of Barth's name, but almost none of his thought. Brunner is treated as a follower of Barth (p. 342) and coleader of "the Barthians" (pp. 251, 257), though they have been at odds for years. Tillich is wrongly identified with the same group (p. 253), and no attention is given to his very distinctive thought.

To speak briefly, in its consideration of the past and present significance of Christian theology, its central problems, and the chief current attempts to cope with them, Wieman's discussion is ill-informed, unsound in method and misleading in results. He has not a vital interest in, nor a competent knowledge of, theological tradition, or historical inquiry. In spite of sincere verbal homage to logic, objectivity and "the relevant continuities of history" (p. 281), he shares the Romantic tendency to rate fresh, vivid "experience" above any number of cold reasons and facts. But the actual course and present estate of theology cannot be understood without long wrestling with these last, as they appear in the shape of such documents as historians study.

In its quick, warm, moving poetry this latest work of Wieman's will contribute a characteristic note to future religious thought in America. It cannot conceivably supersede, nor harmonize, other notes that are now rising in crescendo from many tongues. In particular, the range, depth and vigor of Christian theology, veteran of many cultural crises, are more evident now than they were thirty years ago, when everybody was comfortable. As in the past, the latent strength of essential Christian thought is once more coming the more plainly into view, as the need for it grows.

R. L. CALHOUN.

The Negro's God

THE NEGRO'S GOD AS REFLECTED IN HIS LITERATURE. *By Benjamin E. Mays. Chapman & Grimes, $2.00.*

DR. MAYS has laid a solid foundation for this study of the American Negro's conception of God. He has had wide experience in work among Negroes, as pastor, as Y.M.C.A. secretary, as executive secretary for a local Urban League, as college professor and (at present) as dean of the school of religion in Howard University. He has a Ph.D. in theology from the University of Chicago, and is co-author of *The Negro's Church,* by Mays and Nicholson, published by the Institute of Social and Religious Research. The types of literature included in the present survey include Negro spirituals, sermons and other "popular" or "mass" literature, and the serious poetry, fiction and other works which constitute "classical" Negro literature. The period covered is from about 1760 (Jupiter Hammon, the first Negro poet, Phillis Wheatley, the first good one, and Richard Allen, who became the first bishop of the African Methodist Church) to the present time. God has performed many functions for the Negro—as refuge from trouble, as giver of rights and of freedom, as ally in all good works, sometimes as arbitrary dispenser of good and evil, as rewarder of the righteous and punisher of the wicked. The traditional compensatory concept is still strong; 54 out of 100 modern sermons stressed otherworldly blessedness as a solace for earthly ills. "God will take care of us" is a popular note in sermons and still more so in prayers and Sunday school literature. But there is also a strong current in quite the opposite direction. Since the Negro's God has always grown out of his social situation and his attitude toward it, resentment against racial injustice becomes resentment against the God who is responsible for such a world. Dr. Mays does not attempt to simplify this complex situation or to pass judgment upon the Negro's ideas of God. He is content to show what they are and how they have arisen.

W. E. G.

Psychology and Psychiatry Serve Religion

PSYCHOLOGY SERVING RELIGION. *By Richard D. Hollington. The Abingdon Press, $2.00.*

PASTORAL PSYCHIATRY. *By John Sutherland Bonnell. Harper & Brothers, $2.50.*

BOOKS dealing with the psychological approach to pastoral counseling do not seem to come singly any more, but in pairs. Although this approach is fairly recent, there is already a considerable library on the subject. The two books now under review, although appearing almost simultaneously, are not competitors, but rather complementary to each other. Dr. Hollington's book is a systematic presentation of the findings of genetic psychology as these will be serviceable to the pastor in his counseling ministry. It is primarily a textbook. Dr. Bonnell's volume is largely a recital of the author's experience as a pastoral counselor, and indicates how a minister whose mind is furnished with the insights which psychological and psychiatric study provide may aid distraught individuals to achieve a religious adjustment to life. There is a wealth of helpful discussion of actual cases.

Dr. Bonnell's title, *Pastoral Psychiatry,* seems to this reviewer to be unfortunate, for, whatever may be said about the etymology of the word, psychiatry, as the term is now used, refers to a branch of medicine. The adoption of such a title is apt to increase the suspicion which some members of the medical profession now entertain with regard to the minister's intrusion into a field which is not properly his. But actually the methods which Dr. Bonnell uses and the procedures which he recommends are well within the proper bounds of the minister's practice. Moreover he gives wise words of advice concerning necessary cooperation with the medical profession.

Dr. Bonnell feels that not the least valuable part of his "apprenticeship to the ministry" was that which he obtained while accompanying his father, who was a member of the staff, upon his rounds in a mental hospital, and, later, while himself serving as an attendant in the same institution. There he became acquainted with human nature in deep distress and, as he believes, saw in exaggerated forms the kinds of difficulty which in lesser degree afflict normal people. Certainly he learned much from the patients in this institution

which later became of great value to him in the care of souls in his parish ministry.

In *Psychology Serving Religion* Dr. Hollington states his purpose to be "to put into the hands of the average person the scientific knowledge of human life which may be used in understanding and dealing with personal problems which he may be called upon to solve for himself, or in aiding others." The book is, however, written primarily for ministers, and one suspects that it is the substance of the courses which the author conducts on personal counseling in Garrett Biblical Institute. Here we have a well organized presentation of the material, based upon the author's own research and wide reading and his extensive pastoral and teaching experience. The book is divided into four major sections: 1. The Genesis of the Soul, dealing with the development of personality; 2. Normal Adjustment, as such is achieved in infancy, childhood, adolescence and adult life; 3. Maladjustments, as these unfortunately often occur in the same stages of development; and 4. Readjustment, with a detailed discussion of the means available to aid this process, including medical and social agencies, religious resources in home and church, and the work of the minister as physician of souls.

One will search long for a better text than Dr. Hollington provides; and in Dr. Bonnell's book one will find a rewarding and stimulating account of a most helpful pastoral ministry.

CHARLES T. HOLMAN.

Abolitionism Reappraised

LETTERS OF JAMES GILLESPIE BIRNEY, 1831-1857. *Edited by Dwight Lowell Dumond. 2 Vols. Appleton-Century Company for the American Historical Association, $10.00.*

THESE TWO handsome volumes published by the Albert J. Beveridge Fund are a continuation of the work begun with the appearance of the *Anti-Slavery Impulse* by Gilbert H. Barnes in 1933 and the *Weld-Grimke Letters* in 1934 under the joint editorship of Professors Barnes and Dumond. While not as important as the former publications from the standpoint of the reappraisal of the abolition movement, yet their appearance helps in an important way to round out the fascinating picture and furnishes both clarification and side-lights to our understanding of the activities of that unusual coterie of high-minded men who were at the heart and center of the antislavery movement in the middle west.

Until recently everyone agreed that the rise of abolitionism centered about William Lloyd Garrison, and it was accepted as an indisputable fact that the religious forces in the nation as such were negligible if not actually reactionary in the agitation to bring about the emancipation of the slaves. The publication of the volumes mentioned above has made necessary, in the opinion of many students, a complete reappraisal of the entire antislavery movement, especially after 1836. Names hitherto little known, such as Theodore Dwight Weld and Elizur Wright, have assumed an importance equal to that of Garrison and, in the case of Weld, an even greater significance. Mr. Barnes has shown in his *Anti-Slavery Impulse* that the center of the antislavery movement was soon transferred from New England to western New York and Ohio. This was accomplished through the influence of Weld and other antislavery evangelists for whom he was largely responsible. And just as Garrison was becoming caustic in his criticism of the churches because of their failure to give support to his type of extreme abolitionism, these middle-western antislavery agitators were "carrying on" through the churches, and from the middle thirties onward their agitation constituted the most powerful and effective phase of the whole movement.

Best known among these western leaders, aside from Weld, was James G. Birney. Born in Kentucky, educated at Transylvania and Princeton, Birney entered upon the practice of law at Danville, Kentucky, later removing to Albama where he acquired a plantation and numerous slaves. Though brought up an Episcopalian, he became a staunch Presbyterian in 1826, and thereafter his views on slavery passed through rapid change, though he was never a supporter of slavery in principle. Accepting an agency of the American Colonization Society, he traveled and lectured extensively through the south in that interest. In 1833 he withdrew from the colonization movement, convinced that it would increase the interstate slave trade, and thereafter was an out-and-out abolitionist. He now began his relationship with Weld and others who were forwarding the movement in Ohio, and at once became an oustanding figure in the cause. Removing to Ohio he began the publication of the *Philanthropist* in 1836, in which he urged the necessity of political action and openly dissented from the Garrisonian position. Elected executive secretary of the American Antislavery Society in 1837, he removed to New York and became the most forceful advocate of ridding the nation of slavery by political means. He was nominated twice for the presidency by the Liberty party, in 1840 and again in 1843. In fact, we are told he *was* the Liberty party, and his "character and reputation, his inflexible hostility to slavery in all its aspects, and his Christian piety, were the party's platform."

Such, in brief, was the career of the man whose letters are here made available for the first time. These letters together with the Weld materials now make possible the drawing of a full length picture of a hitherto neglected phase of the antislavery movement which eventually proved to be the most powerful influence in bringing it to its final culmination. It is interesting to note, in this connection, the reluctance of historians to accept this new interpretation, evidenced by a recent address before the American Historical Association on "The Abolitionist Movement Reconsidered," in which the old Garrisonian emphasis was supported with slight alteration. These materials make the part played by organized religion in the antislavery movement far more important. Perhaps the necessity of "pulling their punches" in denouncing the churches, made necessary by these new sources, is an unconscious reason for this reluctance.

WILLIAM W. SWEET.

Literature and the Social Order

HEROES OF THOUGHT. *By John Middleton Murry. Julian Messner, Inc., $3.75.*

IT IS no mere conventional compliment to say that Mr. Murry is one of the most brilliant and penetrating of contemporary critics. He is not so much a "literary critic"—though of course he is that—as an interpreter of the history of culture and thought, a student of the philosophies of life that have found expression in thinkers and writers, and a seeker of the way out of the perplexities and confusions in which the modern world is enmeshed. His "heroes" are Chaucer, Montaigne, Shakespeare, Cromwell, Milton, Rousseau, Goethe, Godwin, Wordsworth, Shelley, Marx, and William Morris. There is much of striking originality in his comments on these men, and a rich variety of detail and suggestion that cannot be brought under a single formula;

but in general it may be said that the author's main concern is with marking the progress of society "toward a communal future, which I believe to be inevitable." But a "communal future" does not mean a communistic future. "Marxism, like Rousseauism, is of positive value . . . only when it is conceived as ancillary to the eternal truth of Christianity and the idea of the eternal Church. . . . The doctrines of both can be fully understood only when they are conceived as a prophetic summons to the visible Christian Church to wake from its cowardice and lethargy. . . . [William Morris] rebelled against the notion, to which Wordsworth and Coleridge had finally succumbed, that the function of the Church was to reconcile the common man to a social order which had become radically atheistic. . . . He, more than any other single man, made the idea of a truly Christian society an imaginative reality again. . . . . You cannot think of Morris's Socialism save as the adumbration of a community in which Christian profession and social practice are in harmony once again." Murry sees Christianity becoming ultimately the ally of a social reconstruction that is essentially socialistic; and that reconstruction cannot come without religion, because the only kind of revolution which can bring it is "a revolution in the heart and mind of man." This book will be immensely rewarding to every serious social thinker.

W. E. G.

The 'Y' and Religion

THE CHRISTIAN EMPHASIS AND METHOD. *A manual of principle and practice developed by the Young Men's Christian Association of New Jersey. Published by the New Jersey State Committee.*

I HAD the privilege of sitting in while much of the material in this little booklet was being prepared, and I commend it most wholeheartedly not only to Y.M.C.A. men, but to church leaders as well. It is an honest attempt on the part of a group of thoughtful Y.M.C.A. leaders to note how the religious quality can be kept within the activities of a program like that of the Y.M.C.A., and to face frankly the possibilities and the tendency to allow the real religious quality to slip out of the work. The suggestions are couched in simple, direct language, free from cant and stock phrases, and are the result of realistic thinking, and are most useful for all people in religious work.

ALBERT W. BEAVEN.

The Present Issue in Christianity

REVELATION. *Edited by John Baillie and Hugh Martin. The Macmillan Company, $2.50.*

THE ISSUE which has come to appear most basic in the contemporary renewal of reflection upon the basic tenets of the Christian faith is the doctrine of revelation. Certainly this is the cardinal doctrine which the Barthian theology and other Continental forms of thought have sought to restore. In the volume entitled *Revelation,* a book which seems to have grown out of the preparations for the Oxford, Edinburgh and Madras conferences, seven eminent thinkers, representing as many different Christian traditions, have collaborated to expound this doctrine according to their several theological points of view.

"The division between those who accept and those who deny Christian revelation," writes T. S. Eliot in his introductory essay, "I take to be the most profound division between human beings." With this remark in mind, the editors assert that "all the contributors to this book stand emphatically and irrevocably on the same side of the dividing line."

Yet, upon reading this volume, one realizes that being on "the same side of the dividing line" by no means implies a unanimity of views. Karl Barth presents the extreme Reformation doctrine of revelation, asserting that "revelation really means . . . the appearance of that which is new; the appearance, therefore, of that which is in no wise known before. That which is new is primarily Jesus Christ himself, his person in its concrete reality" (pp. 45-46). Apart from this singular divine initiative, there is no revelation. William Temple, speaking for a more inclusive tradition, insists upon relating "the special acts wherein He is specially revealed," and the universal quality of revelation. "Either all occurrences are in some degree revelation of God, or else there is no such revelation at all." "Only if God is revealed in the rising of the sun in the sky can he be revealed in the rising of a son of man from the dead."

Similarly, in the Orthodox presentation by Sergius Bulgakoff, and in the Roman Catholic view voiced by M. C. D'Arcy, revelation is defined on the one hand in terms of the distinctively Christian disclosure in the incarnation, in Scripture, in tradition, as well as in the continuing process of communion between God and man; and on the other hand, in terms of natural revelation, whereby the eternal is made manifest outside of specifically Christian, supernatural channels. William Horton distinguishes between *rational discoveries* based on sense data (science) and appreciative valuation (philosophy) on the one hand, and revelation which "strictly applies only to *the intentional self-disclosure of a gracious God.*" The last of the contributors, Gustaf Aulen, differentiates "the revelation of God in Christ" and "the general revelation in nature and history," yet insists upon their correlation lest, on the one hand, the revelation of God in Christ become isolated, and on the other, the general revelation be used "in such a way that leads to a deification of man or of human ordinances" (p. 290).

It becomes apparent from this all too brief summarization of points of view that while the seven representatives of the Christian faith stand together in their affirmation of the Christ as the supreme medium of revelation, six of them are at odds with the Barthian insistence that Christ is the sole medium. From one point of view this difference of judgment makes for a more divisive and decisive cleavage than the differences between these six theologians and those who are on the other side of "the dividing line." For it involves the distinction between those who repudiate the world—of nature and history—as that which contains nothing of the divine, and those who embrace the world, discriminately, to be sure, yet positively, as a correlate of the divine order. The one leads to an exclusive Christianity, decrying any assimilation between Christianity and culture; the other, to an inclusive Christianity, affirming, with such reservations as will provide for a Christian critique of society, nevertheless affirming the essential integration of religion and culture.

Circumstances of the times, however, make possible the sublimation of this basic cleavage. For all Christian groups have been made sensitive to the threat of hostile elements within society. Consequently, critical reaction to the world of culture has made for a common cause among Christians. This has led to a renewed affirmation of their criterion of judgment, and in this affirmation looms the central object of devotion, Jesus Christ, unifying otherwise diverse groups with a sense of Christendom. The fact that there has evolved a united Christian fellowship in these times, carries a significance that should not be minimized. Nevertheless, one should not overlook the further fact that this unity can continue to

be meaningful only so long as the opposition between Christianity and current culture remains a vital issue. Were this situation to subside, the divergent valuations of culture in relation to Christianity, issuing from the singular view of the Barthian in contrast to other Christian conceptions of revelation, would loom with increasing importance.

The division between those who accept and those who deny Christian revelation doubtless is, as T. S. Eliot has said, a profound division. Yet, empirically speaking, the division between those who hold to an exclusive and those who accept an inclusive doctrine of revelation would seem to be equally far-reaching in consequence. Ultimately, one's conception of revelation will determine one's stand on the crucial and practical issue relating to religion and culture.

BERNARD EUGENE MELAND.

Survey of Religious Thought

TYPES OF RELIGIOUS PHILOSOPHY. *By Edwin Arthur Burtt. Harper & Brothers, $3.00.*

THE PURPOSE of this book, as stated by the author in his preface, is that of providing "in a form as undistorted as possible by partisan bias, the historical materials and comparative analyses on which as a foundation the contemporary student may make reflective progress toward his own solutions." The presentation of rival religious philosophies in a manner that is unbiased and free of any prejudice is indeed a noble and worthy objective. But it is a very difficult one to achieve. This is especially true if the author has some deep convictions of his own.

Professor Burtt does have convictions of this type concerning contemporary philosophies of religion and anyone who reads his book carefully will not be wholly in doubt as to what they are. Nevertheless, he does achieve his objective to a remarkable degree. He makes an honest effort to be fair in dealing with each one of his seven major types of religious thought. At the close of each discussion he presents a table of the chief disputed assumptions pertaining to that particular view. In the concluding chapter of the book he summarizes in an admirable fashion the principal alternatives which must be faced in dealing with each issue. And he does this without indicating which ones the reader ought to accept.

The historical background leading up to the present situation is traced in an able manner through the writings of the Old and New Testaments, Plato, Aristotle, Stoicism, Neo-Platonism and St. Augustine. This is a lot of ground to cover in a single chapter and the author deserves credit for doing it exceptionally well.

The main part of the book is given to an exposition of seven major types of contemporary religious philosophy: "Catholic Philosophy of Religion," "Protestant Fundamentalism," "Religion of Science," "Agnosticism," "Ethical Idealism," "Modernism" and "Humanism." A single chapter is devoted to each of these types. Of these seven chapters the best presentation, as it appears to this reviewer, is contained in the one on humanism. It is doubtful whether one could find in a single chapter in any book a clearer or more concise statement of the positions held by humanists.

The poorest one in the list is the chapter on modernism. This is due, in part at least, to the vagueness of the term which is used. Fundamentalists do have a definite set of religious beliefs which they hold in common. But this can hardly be said of the modernists. About the only thing which they have in common is the rejection of certain points held by the fundamentalists. Accordingly, there are many significant types of religious philosophy which might appropriately be classified as modernist. Hence the case for modernism can be made strong or weak, depending upon the individuals selected as its typical representatives. The selection which Professor Burtt has made, together with his discussion of the arguments involved, leaves one with the impression that the case for modernism is none too strong. That conclusion is no doubt a correct one so far as some types of modernism are concerned. But it fails to do justice to the religious philosophy set forth in such books as E. W. Lyman's *The Meaning and Truth of Religion,* R. L. Calhoun's *God and the Common Life* and many others.

The religion of science is presented chiefly from the writings of Spinoza supplemented by the more recent contributions of Ernst Haeckel and Walter Lippmann. The chapter on agnosticism contains a discussion of the empirical philosophies of Locke and Hume. Special attention is given to Hume's arguments concerning miracles and the belief in God and immortality. Nineteenth century empiricism is represented in the writings of J. S. Mill, Leslie Stephen and Herbert Spencer. Ethical idealism as a philosophy of religion finds illustration in the writings of Immanuel Kant, especially his *Critique of Practical Reason* and his *Religion within the Limits of Mere Reason.* More recently it has been set forth by Felix Adler and his Ethical Culture movement.

One chapter of the book is entitled "Some Individual Philosophies and Current Trends." It contains very brief accounts of the religious teachings of William James, W. E. Hocking, Samuel Alexander, A. N. Whitehead and Henri Bergson. There is also a brief discussion of the new supernaturalism which one finds in the writings of Karl Barth, the new skepticism of Ernest Hemingway and Joseph Krutch (which, by the way, is not so new after all), naturalistic theism (which is really a contradiction of terms), and the new nationalism. One wishes that more space had been given to some of these men and movements. And there seems to be good reason for believing that the philosophy of personalism should have been included in the author's list of major types. But in spite of these criticisms the book is a good one. It can well be recommended not only to undergraduate students for whom it is primarily intended but to the average layman as well.

CHARLES H. PATTERSON.

Chamberlain May Be Right

WAR, PEACE AND CHANGE. *By John Foster Dulles. Harper & Brothers, $1.75.*

AT A TIME when pessimism and confusion reign in discussions of world affairs, the publication of a hopeful and constructive book dealing with international problems is something of an event. *War, Peace and Change* comes to us in that capacity. It is an analysis of individual, national and international psychology, developed on the thesis that peaceful change is dependent upon the existence of broadened ethical attitudes and dynamic political agencies. The author justifies his thesis by seeking to show that the insistence of England, France and the United States upon dealing with international relationships as static is responsible for present difficulties.

The virtue of this book lies in its endeavor to reach a solution of the problem of war by examining its origins and causes and in its urgent plea that the lessons of past wars be learned and applied today. The procedure, according to Mr. Dulles, involves the application of two principles, one ethical and the other political. The former operates on the spirit and seeks to harmonize desires; the latter operates on conduct and seeks to balance conflicting dynamic and static

demands by peaceful means. The ethical spirit, however, fails to operate because totalitarian states are not endowed with the mood of sacrifice or renunciation. In fact, the ideology of nationalism has so developed these characteristics in individuals of all countries that no early escape from them can be anticipated. As a practical way out, the author suggests procedures designed: "to check the tendency to identify one's personified state with deity; to check the tendency to identify the other-nation personality with evil; to deal with national boundaries so as to obviate the obsessions and abnormalities consequent upon a sense of arbitrary restraint and to do away with exaggerated subservience to one's own state as the sole source of economic opportunity; to secure through voluntary action (or preferably through the medium of an impartial international agency) such elasticity in the treaty structure of the world as would avoid rigidities which cannot but be broken by the inexorable requirements of change."

Mr. Dulles concludes that progress must be made in these basic respects before the more detailed problems of eliminating force as the solvent of conflicting desires can be unriddled. In the meantime, he apparently is willing to adhere to the appeasement policies of Neville Chamberlain for the peaceful solution of immediate difficulties. "Changes," he admits, "may be justified by expediency, since war would assuredly be more destructive and the breeder of more follies."

Many who read the remarks of this international lawyer and student of world affairs will consider Mr. Dulles' literary energies misdirected. They will hardly question his sincerity, but they will charge that, in the present crisis, he is aiding those who would make force the sole arbiter of our destinies. This reviewer tends to concur in that view and finds the author's reasoning somewhat repellent. On the other hand, as Dulles points out, "Evil, as well as good, has a cause. To seek to understand the cause is not to defend the evil." In fact, he insists that it was through lack of this understanding that "the power and influence of the democracies has operated to produce results diametrically opposite to those which were intended." However, regardless of whether one agrees with its reasoning, one will certainly find the book timely and provocative.

GEORGE A. WARP.

Books in Brief

THE PRINCIPAL UNCIAL MANUSCRIPTS OF THE NEW TESTAMENT. *By William Henry Paine Hatch. University of Chicago Press, $10.00.*

In splendid format—a foot high and nearly as wide—are presented photographic facsimiles of sample pages of seventy-six New Testament manuscripts. A few of the earliest are not strictly "sample pages" but papyrus fragments, beginning with one dating from the second century, and probably from the first half of that century. This oldest New Testament manuscript, containing words from the 18th chapter of John, may be separated from the autograph by less than fifty years. On the page facing each facsimile a full technical description of the manuscript is given. Introductory chapters discuss a variety of matters important to students of manuscripts. The collection includes all the important codices, including, of course, the famous Vatican, Sinaitic and Alexandrine. The value of such a collection of facsimiles to all serious students of the New Testament text is obvious. For those who are not technical scholars in this field, it is a delight to the eye, a stimulus to the imagination, and a source of information about the materials upon which the textual scholars work. The reviewer had a brief moment of excitement on discovering that one facsimile had been inserted upside down. But it was no printer's error. This manuscript is a palimpsest; the prominent but unimportant upper writing *is* upside down, but the almost invisible under writing is right side up. Perhaps it should have been photographed by ultra-violet light. It should be noted that there is little duplication between the uncials here reproduced and the facsimiles (to about the same number) in K. W. Clark's *Catalogue of N. T. Manuscripts in America.* Only three of Hatch's papyri and six of his codices are in America.

CRIME AND PUNISHMENT IN THE OLD FRENCH ROMANCES. *By F. Carl Riedel. Columbia University Press, $2.00.*

Rather specialized perhaps for the general reader, but there must be many, aside from devotees of medieval French literature and students of the history of law, who will be interested in knowing what ideas of right and wrong were in the popular mind as indicated by the thirteenth century romances of chivalry. For purposes of comparison, the author draws upon compilations of the laws of the period, such as Beaumanoir's *Coutumes de Beauvaisis.* But the literature which expressed the sentiments and satisfied the taste of the courtly class is a no less valuable historical source than the legal codes. This is a novel contribution to the history of taste and morals as well as of criminal law.

VARIETY: SECOND SERIES. *By Paul Valery. Translated from the French by William Aspenwall Bradley. Harcourt, Brace & Company, $2.50.*

The year 1927 marked the entrance of Paul Valery into the French Academy as the successor to Anatole France. It also marked the publication in America of the first collection of Valery's essays to be translated into English. And now, at long last, comes the second, assembled from the writings of this acute and subtle critic over a period of six years. There is, as the title indicates, great variety in the subjects covered by the eight essays which comprise the volume. The essays themselves are of varying excellence. Of the first five, which are devoted to literary and artistic criticism, the best is on Stendhal; less rewarding but admirable are the studies of Villon and Verlaine, Corot, Baudelaire, and the "Remarks on Progress." A personal recollection forms the basis for the sixth, "From 'Mediterranean Inspirations,' " which is rich in pictorial charm. But when we reach the last two essays we find that we have been, up to this point, merely paddling in the shallows of M. Valery's intellectualism. In "Spiritual Polity" and "The Balance Sheet of the Intelligence" we launch out into the real depths. These discussions are, he says, "a glance at chaos," but they are more than a glance. In them he subjects the whole of our civilization to a pitiless x-ray scrutiny, and presents a penetrating analysis of "a world turned topsy-turvy by so much power applied with so little wisdom."

DR. NORTON'S WIFE. *By Mildred Walker. Harcourt, Brace & Company, $2.50.*

Sonnet CXVI—the one about "the marriage of true minds," which she quotes at the end of her book—may have inspired Miss Walker's novel; or perhaps, since she herself is a doctor's wife, the sources are nearer at hand. But whatever gave her the idea, she has built out of it an exciting story. The "alteration" in Sue Norton is physiological, the result of one of those mysterious diseases that slowly but inevitably obliterate personality. Sue's love for her husband is the one aspect of her that remains constant. And

ultimately he finds that his love for her is his ever fixed mark. The story is well peopled with Dr. Norton's students and colleagues at a medical school. And there is Sue's younger sister, who takes Sue's place in the Norton household and attempts to take it in Dr. Norton's affections. From these elements Miss Walker has made a novel which is in all respects exceptionally good, and that in a day when good novels are by no means rare.

RESIDENTIAL QUARTER. *By Louis Aragon. Translated from the French by Haakon M. Chevalier. Harcourt, Brace & Company, $2.50.*

According to its author, this sequel to *The Bells of Basel* is the second in a projected series of novels dealing with contemporary French life which will bear the general title, "The Real World." Those who have known M. Aragon only as the leader of the Dadaist and Surrealist movements and as the editor of the leading Communist paper in France may raise a skeptical eyebrow in the direction of his literary productions. There is, however, nothing freakish or experimental about *Residential Quarter.* It is, instead, a remarkably faithful portrayal of life, first in a little town in the south of France, later in Paris, in the days immediately preceding the Great War. M. Aragon keeps the threads of his lengthy and intricate story well in hand. His analysis and delineation of the complex motivations that weave the pattern of everyday life is exceedingly well done. He not only hears, but can understand and reproduce the "still, sad music of humanity." But in spite of all of that, the book leaves a dark brown taste in the reader's mouth. Even allowing for Gallic frankness, there is much unnecessary vulgarity and obscenity which detracts from the serious purpose.

THE WAYFARER. *By Shirley Seifert. M. S. Mill Company, $2.50.*

New England in the days of the whaling trade, the south during the Civil War and, subsequently, Missouri down to the outbreak of the World War form the background of the saga of John Cotter. John belongs to the pioneering days, when the tasks to be accomplished required the work of the hand rather than of the head, and he does with might whatever his hand findeth to do. He is a very masculine hero, who has a way with horses—and with women, though he likes horses better. In fact the empire he builds up and bequeaths to his children and grandchildren is based on his knowledge of horseflesh. Miss Seifert misses the epic sweep, but she spins a good, lively yarn.

Books Received

Samuel Pepys, The Savior of the Navy. By Arthur Bryant. Macmillan, $2.75. (To be reviewed.)

On a Rainy Day. By Dorothy Canfield Fisher and Sarah Fisher Scott. A. S. Barnes & Co., $1.00. A gay and clever book for children, designed to make their games more fun (and more educational, in a harmless sense) by stimulating their imaginations. The pictures are excellent.

The Mortal Storm. By Phyllis Bottome. Little, Brown & Co., $2.50. (To be reviewed.)

Nazi Spies in America. By Leon G. Turrou. Random House, $2.00. (To be reviewed.)

When There Is No Peace. By Hamilton Fish Armstrong. Macmillan, $1.75. (To be reviewed.)

Jesus and the Educational Method. By Luther Allan Weigle. Abingdon, $1.00. (To be reviewed.)

Green Timber. By Esther Gerberding Hunt. Board of Publication of the United Lutheran Church, Philadelphia, 75 cents. A prize-winning novel in a contest for religious fiction. The story, located on the northern prairies, deals with the growth and seasoning of a young Norwegian preacher from the sapling and green timber stage.

Understanding Children. By Lewis Joseph Sherrill. Abingdon, $1.25. A comprehensive and well balanced guide to the study and teaching of children, well documented with references to standard authorities and giving evidence of the author's own practical experience in the field. Parents, teachers and religious leaders will find it useful.

The Growth of Lincoln's Faith. By Harlan Hoyt Horner. Abingdon, $1.50. The author believes, as the result of long study of the writings of Lincoln and the literature about him, that his faith in God increased with the years and that his frequent expressions concerning the divine hand in human affairs were not mere pietistic phraseology. The author's position is supported by a sketch of Lincoln's career and by copious quotations.

The Lima Conference. By Walter Van Kirk. National Peace Conference, 8 West 40th St., New York, 10 cents. A brief report and interpretation (36 pages) of the recent Pan-American Conference. The author was present at the conference, attended all its plenary sessions and many of its commission meetings. His view ascribes more significance to the results than did that expressed editorially in The Christian Century.

Meditations on the Holy Spirit. By Toyohiko Kagawa. Translated by Charles A. Logan. Cokesbury, $1.50. Whether or not these chapters are theologically important—and they were probably not intended to be that—they are moving utterances of a profoundly religious attitude. For Kagawa, the indwelling of the Holy Spirit means love, power, purity and peace. Mr. Logan says of Kagawa, "I have known him since he was a boy of fifteen when he came to my first Bible class in Tokushima in 1903." Who could have a better right to translate his words?

Today Is Enough. By Ruth Lininger Dobson. Dodd, Mead & Co., $2.50. (To be reviewed.)

Unions of Their Own Choosing. By Robert R. R. Brooks. Yale University Press, $3.00. (To be reviewed.)

Why Be Good? By James Reid. Cokesbury, $1.50. Man cannot be defined in terms of automatic reactions to environment or blind inner urges or the sensory-motor arc. Mechanistic psychology can provide neither motives nor values. A Christian view of man provides both, and sets up ideals to strive for and standards to measure by. From the standpoint of this view the author answers the question stated in the title and considers what it is to be "good" and what religion has to do with it.

Blind Clamour. By J. Wesley Ingles. Zondervan, $1.50. "The story is the portrait of a man, utterly sincere, who risks the loss of all things that he may accept the challenge of Christ." He turns from art to the ministry and passes through deep waters and hot fires.

The Galilean Gleam, A History of the Christian Church. By R. W. Yourd. Zondervan, $1.50. A series of fast-moving and rather colorful sketches of important episodes in the Christian centuries, stressing the persecutions undergone and the faith and fortitude with which they were met, but in no serious sense a "history of the Christian church." For an illustration: "'His blood be upon us and upon our children!' Say what you will, the curse rests upon the Jews."

Gospel Gallery for Lent. By Bruce S. Wright. Revell, $1.50. Sixteen sermons in brief, each built around an incident or aspect of the life or character of Jesus. The author conceives these as pictures and uses to some extent the terminology of art.

Discussing Religion Creatively. By Clarence R. Athearn and Laura Armstrong Athearn. Revell, $2.00. (To be reviewed.)

Knowing Jesus Through His Friends. By Claude Allen McKay. Revell, $1.25. Studies of (or sermons about) ten characters associated with Jesus during his earthly ministry. The method is comparable to that of dramatizing the stories of the Gospels by having the central character never on the stage but always suggested as near the scene. It is a fruitful technique, for meditation as well as presentation.

Modern Humanism and Christian Theism. By Elias Andrews. Zondervan, $1.50. (To be reviewed.)

The Fingerprints of God. By William M. Orr. Cokesbury. Sermon-stories for children. Good.

NEWS *of the* CHRISTIAN WORLD

Establish Pulpit for Fasting Dean

Dr. Noe Appointed to Suburban Church —Liquor Flows in Dry State—Church Meetings End in Inertia

(Correspondence from the Mid-South)

ABERDEEN, MISS., Jan. 20.—By a bare margin, the petition of 106 Memphians to establish a new church for former Dean Noe was granted by the Tennessee Episcopal convention. Charles Sheerin, vice-president of the national council, termed it "a sentimental move to perpetuate a personality." Dr. Noe's new church, St. James, is to be out of the city limits but in the center of the Episcopal residential suburbs and near St. John's. Dr. Noe, whose fasting and matrimonial ideas have kept him in newspaper headlines, was objected to as making the new church "a competitor" by Alfred Loarding-Clark, rector of St. John's, who also made the headlines recently when he was married to a divorcee.

* * *

Governor Plays the Game With Liquor

The vice and liquor resorts of Rankin county, Miss., across from Jackson, reopened after a month's closing by Governor White with state troops. Grand juries refused to indict operators or drunken deputies. It has been an off and on matter, with the governor frequently clamping down. Opponents allege that the north Mississippi liquor racket is run by a national guard officer and that this is just a fight against a south Mississippi liquor invasion. Wide-open saloons in coast and river towns have somehow escaped the attention of the governor of this dry state. The fact that supporters run those towns may have bearing on the case.

* * *

Tupelo Cuts Off Its Nose

Tupelo sold its cotton mill machinery rather than reopen, as required by NLRB ruling, with the strikers union organized by Jimmy Cox. The plan is to house other industries in the building and thus dodge the ruling. Southern industrialists would rather lose an industry than give workers their constitutional rights.

* * *

Nullification Tradition Holds In Churches

The open season for church meetings has ended, characterized by the usual inertia. To do nothing is the ideal of most. The old southern tradition of nullification is observed in all churches: no one votes against motions but everyone ignores those not suiting his taste.

The Okolona, Miss., high school put on a program consisting of seven boys' boxing matches, a girl boxer, and eight small boys blindfolded fighting in the same ring at the same time. While near by a Primitive and Missionary Baptist debated four days whether "the old school or Missionary Baptist Church is scriptural in origin, doctrine and practice."

* * *

County Lyrics Published

Lyric Monroe is a county anthology—perhaps the first in the nation—with which Monroe county, Miss., has distinguished itself. Just published, it contains half a hundred poems by a dozen writers associated with the county, whose work has been nationally published. More books have come from writers connected with this county than from any other in the state, and, together with the county where the state university is, Monroe accounts for half the literature of the state.

* * *

And So Forth

The Memphis Orthopedic Surgeons Convention censored reports on federal medicine because "release of such reports could do a lot of harm." Memphis is attempting to purchase the light and gas properties but long negotiations have not yet resulted in agreement.

The poor man still pays the Mississippi taxes, as the state tax commission brags that of the $54,324,934 in taxes collected in six years, the sales tax furnished $29,267,999.

Greenville, Miss., merchants were sentenced for operating lotteries in groceries and suits.

Memphians piously condemn the gambling in De Soto, Miss., country clubs, run by and for Memphians, and now reopened, after being closed by the governor at the request of local citizens.

Grenada College, outstanding among Missouri institutions for its success in the building of Christian character, was sold for a hotel.

CHARLES GRANVILLE HAMILTON.

Colorado Council of Churches Will Meet Feb. 9, 10

The state convocation of the Colorado Council of Churches will be held in Denver Feb. 9, 10. The convocation will be preceded by denominational day on the 8th. Ministers and lay people will gather from Colorado and adjoining states to hear such leaders as Ivan Lee Holt, Roy L. Smith, Mark Dawber, Daisy June Trout, Dwight Bradley, David Nelson Beach, Edwin Dahlberg and R. C. Snodgrass. Miss Trout will represent the interests of the Colorado Council of Church Women, a constituent group in the Colorado Council of Churches.

Material for Race Relations Sunday Observance

Churches planning observance of Race Relations Sunday, Feb. 12, and Interracial Week, may obtain a packet of programs for various departments of the church and a "Special Message" by addressing the Federal Council of Churches, 297 Fourth Ave., New York. The Federal Council, through its department of race relations, has promoted the observance on the part of the churches of this special day and week for 17 years.

New Divinity Dean Popular

Dr. Colwell's Choice Approved by U. of C. Faculty—Dr. Gilkey Associate Dean—Chicago's New 'Y' Secretary

(Correspondence from Chicago)

CHICAGO, Jan. 23.—Dr. Ernest Cadman Colwell who, since the retirement of Dr. Shirley Jackson Case last July, has been chairman of the divinity conference of the University of Chicago, has been appointed dean of the Divinity School. Dr. Colwell, who already had demonstrated his sound scholarship and gift for popular presentation in his books, *John Defends the Gospel* and *The Study of the Bible*, has in recent months shown himself to be possessed of marked ability as an administrator. The choice of Dr. Colwell is a popular one both with faculty and student body.

The selection of the new dean is interesting as indicative of trends in interdenominational relationships. Dr. Colwell is a Methodist, while the Divinity School, which is an older institution than the university, perpetuates the Baptist Union Theological Seminary founded in 1866, originally established and still controlled by the Baptist Theological Union, located in Chicago. When the university was founded the seminary became the Divinity School of the university, and it is still one of the recognized denominational schools, although it has always thought of itself as broadly interdenominational in its service. The majority of its students and faculty are non-Baptists. All members of the board of the Baptist Theological Union, however, are Baptists, and it was on nomination of this board that the appointment was made by President Hutchins and confirmed by the University board of trustees.

* * *

Dr. Gilkey Becomes Associate Dean

On Dr. Colwell's recommendation, Dean Charles W. Gilkey of the University of Chicago chapel, who is also professor of preaching in the Divinity School, will become associate dean of the Divinity School, with the especial responsibility of representing the school in its contacts with organized religious agencies, as the churches, denominations, and interdenominational organizations. This will not involve any change in Dr. Gilkey's relationship with the chapel, but will probably require some lightening of his teaching load in the Divinity School.

* * *

Hathaway Succeeds Parker as Y.M.C.A. Secretary

William J. Parker, who has been an executive of the Y.M.C.A. since 1902, announced his retirement from the executive secretaryship of the Chicago Y.M.C.A. at the annual meeting of that organization, Jan. 19. Frank Hathaway, assistant secretary since 1929, succeeds him. In making his final report Mr. Parker stated that

during the past year the Chicago association registered a total attendance of more than 11,000,000. Members enrolled totaled 72,873, operating expense and income approximately balanced, each being in excess of $5,000,000, and present net assets are $14,662,000, an increase for the year of $60,000. Mr. Parker's services will not be lost to the association through his retirement. He has been appointed executive director of the board of trustees, holding corporation of all association property.

Mr. Hathaway, who succeeds Mr. Parker, began his career with the Y.M.C.A. at Duluth, later became secretary at Kenosha, in 1919 became state secretary for Wisconsin and in 1927 secretary for Illinois. In 1929 he joined the Chicago staff.

All officers of the Chicago association were reelected. Newton C. Farr is president; Jeffrey R. Short and James F. Oates, Jr., vice-presidents; Charles F. Grey, treasurer; and C. T. B. Goodspeed, recording secretary.

* * *

W. A. McIntyre Ends 50 Year Service in Salvation Army

Commissioner and Mrs. W. A. McIntyre were given a civic farewell in Orchestra Hall last Sunday afternoon, upon the occasion of their retirement after 50 years of service in the Salvation Army. Commissioner McIntyre, who has been head of the army in Chicago and nine midwestern states, is credited with having originated the Christmas kettle idea, and has served the army longer than any other living man.

* * *

Dr. Scott to Retire at Northwestern

The announcement was recently made that Dr. Walter Dill Scott, under whose administration Northwestern University has experienced the greatest expansion in its 80 years of history, will retire next fall. Dr. Scott will be 70 years of age in May, and has headed the university since 1920. No successor has as yet been chosen.

* * *

Schools in Christian Living

Twenty-three Schools in Christian Living, sponsored by the department of Christian education of the Chicago church federation, will be held in various parts of the city and suburbs, four successive Monday evenings, Jan. 30-Feb. 20. The schools will come to a climax with a two-day conference, Feb. 27, 28, at which five delegates from the Madras Conference will speak. The general theme of the schools will be "Churchmanship for Today," and a strong group of leaders, recruited from the university and seminary faculties and from the churches, has been enrolled. A retreat for all these leaders is being held today at Judson Court, the University of Chicago.

* * *

And So Forth

Dr. Arthur E. Morgan, former chairman of TVA, spoke on "The World We Build" at the January dinner of the Chicago Congregational Club, Monday evening, Jan. 16.

Over 4,000 people heard Jan Masaryk, son of the first president of Czechoslovakia, and himself ambassador to Great Britain, speak before the most largely attended meeting ever held by the Chicago Council on Foreign Relations, last Friday noon.

CHARLES T. HOLMAN.

Churches Vote for Social Control

Liberals Win 'Economic Plebiscite'—Unlimited Justice Asked for Negroes —Plan to Stop Church Gambling

(Correspondence from New York)

NEW YORK, Jan. 23.—By a vote of 4 to 1 the 32,580 members of the Congregational and Christian Churches who participated in an economic plebiscite favored government work relief for the unemployed. They stood 3 to 1 for organization of consumers' cooperatives and 16 to 11 for extending public ownership of utilities. They voted 3 to 2 for further social control of our economic system, 5 to 4 for federal measures to support agricultural prices, and 15 to 12½ for the organization of labor into national unions. The only illiberal majority was that of 14½ to 13 to maintain or increase tariffs and other trade barriers. And that may sufficiently be accounted for by the concentration of many Congregationalists in tariff-protected New England and the fact that the questions were so framed that the liberal answers to all the other questions were "yes."

The plebiscite was conducted by the Council for Social Action on authorization of the General Council meeting of 1936, and followed the peace plebiscite authorized in 1934 in which 200,000 voted. Participation in the economic plebiscite was much less. Only 3 per cent of the total membership of one million voted. Twelve hundred of the 5,000 churches ordered material and 700 of these returned ballots. Willard L. Thorp, director of economic research for Dun and Bradstreet, was the chairman of the committee supervising this project, and Allan K. Chalmers, H. Paul Douglass, Henry P. Chandler, John C. Schroeder and Lucius R. Eastman, president of Hills Brothers, New York, were members of the committee.

* * *

Give Negroes Decent Jobs!

A "Justice, Unlimited" committee with headquarters at the New York University Christian Association, 26 Washington Place, has appealed to ministers to make Feb. 12 a time for urging employers in their parishes to employ qualified Negroes in other than menial positions. Frank Olmstead, "Y" secretary, points out that the average income of Negro college graduates is from $12 to $15 a week. Twenty-one per cent of the Negro applicants for bellhop positions are college graduates. Businesses which already use Negroes in positions of greater responsibility are the Eighth Avenue (City) Subway, Shell Oil Company, Borden and Sheffield milk companies, New York University, Henry Street Settlement, Union Settlement, the A. & P., and others. These are on the honor roll. On the nameless "roll of the unaware" are white churches, Y.M.C.A.'s, department stores, telephone and telegraph companies, A. F. of L. unions, etc. The advisory board of Justice, Unlimited includes Allan Knight Chalmers, Phillips Elliott, Bishop Charles Gilbert, Sidney Goldstein, John Johnson,

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* * *

Fire Damages Negro Church

Justice was very limited when a five-alarm fire destroyed the interior of St. Martin's Protestant Episcopal Church (colored), Harlem. The rector, John Johnson, named above, is one of the ablest and most respected ministers in the city. For years the congregation has been struggling under the expense of refitting the church after the fire that consumed the interior when the church was called Holy Trinity and a white Episcopal congregation worshiped there. The white congregation then sold to the colored. Although the present building was "carefully insured," Bishop Manning said that additional sums would be raised.

* * *

Will Churches Give Theaters A Good Example?

If the church and other social groups in Staten Island will stop promoting bingo, the theaters there will stop screeno, say their owners. License Commissioner Paul Moss extracted that promise as the first step in his campaign to end these forms of gambling. Daniel Lederer, manager of the Midland Operating and Amusement Company, told the commissioner that he had no wish to continue bingo in his amusement park, but that competition from church bingo games made it necessary. "The churches," he said, "are worse than the theaters. They run their advertisements in the home editions to avoid violation of the postal laws. They draw from 1,800 to 2,000 people at some of these games." Many Roman Catholic and some Protestant churches finance themselves by the profits.

* * *

And So Forth

V. F. Calverton, editor of *Modern Monthly,* is to give a course of lectures on making democracy a reality in the modern world at Labor Temple, as part of the expanded educational program for winter and early spring announced by A. J. Muste, the director. Attendance from October through December totaled 11,000.

Membership in the nation's churches rose twice as rapidly as the population in 1937, according to the *Information Service* of the Federal Council of Churches. The net increase in membership was about 960,000. The number of churches increased by 1,743.

Walter W. Van Kirk is the author of a pamphlet on the Lima Conference issued by the National Peace Conference. He reports on the work done there and concludes that the conference was a distinct gain for peace, although it did not accomplish any of the ambitious proposals on its agenda.

BRADFORD YOUNG.

Religious Education Forces Meet in Chicago

Pastors, church school leaders and laymen representing 41 Protestant groups of the United States and Canada will assemble in the 17th annual meeting of the International Council of Religious Education, to be held at the Stevens Hotel, Chicago, Feb. 6-14. Dr. Roy G. Ross is general secretary of the council.

Migrant Workers Given Church Aid

Movie Stars Join Church Leaders in Party for Children of California Cotton Pickers—Mooney Free

(Correspondence from Southern California)

LOS ANGELES, Jan. 17.—On Dec. 24 about 5,000 children from the migratory workers' families of the San Joaquin valley clapped, laughed until the tears came, and completely forgot how underprivileged they were. They consumed vast quantities of ice cream bars and sandwiches. They received a surprising amount of toys. The Christmas party was arranged by the "Committee for One-Third the Nation." It was held in a huge circus tent near Shafter. Movie stars put on number after number. Melvin Douglas was master of ceremonies. The purpose was to give the children and their exploited parents a good time, of course. It was also to develop sentiment and support for the organization of migratory labor.

* * *

Former Church Federation Leader Describes Pickers' Plight

Dr. E. P. Ryland, formerly secretary of the Los Angeles church federation and present honorary treasurer of the Committee to Aid Agricultural Workers to Unionize, thus describes the situation:

"A few years ago the cotton pickers got only 60 cents a hundred pounds. Agitation broke out, two or three workers were murdered, and the price went up to 75 cents. Later it was raised to $1 a hundred pounds. Even at this rate, a man would do well if he could pick from 200 to 300 pounds of cotton a day through 12 weeks. This autumn the Associated Farmers exerted pressure; the price dropped to 75 cents. The cotton pickers in Kern county without consulting the unions struck spontaneously. Union leaders then came in. The cotton pickers will probably gain some advantage. Governor Olson, recently elected, will presumably implement the state commission that has jurisdiction over agricultural housing and thus help these workers, if public opinion is sufficiently insistent. Meanwhile the plight of the pickers who perspire in the San Joaquin cotton fields in September and shiver there in December, and whose children cannot buy the cotton dresses for which they pick the material, is a scandal."

* * *

Pickers and Growers Alike Caught in System

The typical picker's dwelling is either a tent, often dilapidated, or a shack with one room, perhaps 16 by 16 feet. A mother of a rather representative family with five children said to Dr. Ryland, "We've not had a drop of fresh milk for nine months." They were victims of the Oklahoma dust storms. A father, asked why he did not leave, replied, "We've no money to buy gas or tires for the old car, so we can't get away. And if we could, whar'd we go?" One ranch near Button Willow, Dr. Ryland declares, is "practically a slave pen."

A young minister at Shafter says that the two groups involved, the growers and

the workers, are squeezed by our inflexible price system and that it is no use pointing the finger of scorn at either. Certainly the smaller growers are caught in a vise. They cannot fall back on relief. If they go to the wall there will be less work for the strikers since their land will be retired. "Rayo-twist tires," concludes this observer, "do not spell a rosy future for the cotton farmer."

* * *

Mooney Free At Last

Within less than a week after assuming office Governor Olson has pardoned Tom Mooney! More than 22 years ago a bomb exploded in a San Francisco street during a preparedness parade. Public opinion at that time was anything but objective, particularly as regards labor. Tom Mooney, an enthusiastic unionizer, was condemned to death. President Wilson intervened and the punishment was commuted to a life sentence. For several years a church committee has been supporting the movement to have this famous convict set free on the ground that it was probably war fever, perjured evidence and anti-labor prejudice and not impartially appraised facts that put him in prison and kept him there.

* * *

Self-Help Co-ops Will Have a Chance

The new governor has announced his intention of placing self-help cooperatives in operation. "I have felt these cooperatives never have been given a chance," he has declared. "I feel they can be developed without breaking down or interfering with private industry." What these self-help cooperatives need in addition to trained leadership is access to a market. They have to sell some of the things they make. "The Great Dane," as the new governor is affectionately called, may encourage these cooperatives by arranging for the state to purchase some of their products.

* * *

Gerald Heard's Diagnosis And Cure

Gerald Heard, English writer now living in the Hollywood hills, speaks with something of Jeremiah's searching pessimism. At a recent joint conference of the Los Angeles Fellowship of Reconciliation and the Keep America Out of War Youth Committee, he declared that the United States has perhaps a ten years' reprieve. Europe has none, at least as things are now going. "What counts against us more than anything else," he continued, "is our appalling sense of security. You have seen a cat catch a mouse and play with it for a while. Then a very interesting and terrible thing happens; it is given a mighty blow and thrown back but not killed. What does the poor little thing do when it recovers consciousness? It does the only thing it can do, sit up rather shakily and go through its toilet. Some will say, 'How brave, what a noble way to go to death.' Not at all. The poor little thing's nervous system has been completely shattered. And all it can do is fall back on reflexes which are no longer applicable. That is what civilization is doing today. It is cornered, it knows it is cornered and all it is doing is sitting up and brushing its whiskers."

* * *

Blessed Are the Trained

To Gerald Heard there is, however, hope of a completely new dynamic power coming into human life. "Blessed are the trained," he exclaims; "they will inherit the earth." We are to train ourselves to use the techniques employed by psychiatrists who treat lunatics not as fiends but as persons desperately afraid, and also by anthropologists who do not frighten but shame savages into doing good. It is in small self-disciplining groups where we have to begin, groups where the members practice unlimited liability toward one another.

* * *

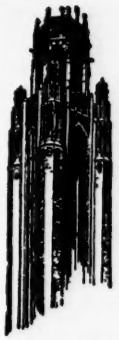
A Word for Mexico

At this same conference Prof. Salomon de la Selva of Mexico sounded this warning: "The United States seems to be alarmed about nazism in South America, but we who are south of the Rio Grande are concerned about the fascist tendencies of the United States." He claims that President Cardenas, although a soldier most of his life, is at heart opposed to the use of violence. Instead of killing his enemies he puts them to work. Only two are in exile.

* * *

Fighting Fascism with Fascist Methods

Shortly after this conference, the new secretary of the West Coast Fellowship of



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Reconciliation, Rev. Harold Stone Hull, was taking notes of Prof. de la Selva's speech at a so-called peace meeting in Hollywood sponsored by the American Committee for Peace through Democracy. Several thousand people were present. Many of them earlier in the evening had been marching in a parade, chanting "Down with Hitler!" The atmosphere crackled with hate and the demand for warlike action. Suddenly a strong-arm gang descended on Mr. Hull and his companion, William Hare of the Student Peace Service, violently pushing them toward the men's rest room. Ushers wearing official arm bands sanctioned this procedure. Mr. Hull was struck a severe blow across the side of the face, and his notes were snatched from him.

* * *

Dr. Farnham Comes to Los Angeles

Dr. E. C. Farnham, formerly executive secretary of the Portland Council of Churches, has begun his work as head of the Los Angeles Church Federation. According to the new set-up, each local church will be represented by a clergyman, a layman, a woman and a youth. Dr. Willise Martin is the president. In a New Year's call to the churches he declared that "the church has a responsibility for the environment in which men live and work."

ALLAN A. HUNTER.

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New England Asks State Sovereignty

Vermont Leads Demand for Local Rights —Rhode Island Plans New Setup— Is Church Getting Its Share?

(Correspondence from New England)

BOSTON, Jan. 16.—Last Thursday, grim as the snow-covered hills around them, the legislatures of Vermont listened to Governor Aikin's message: "It is up to us to decide. We can submit meekly, surrendering resource after resource until we are no longer self-supporting and free. We can fight, or we can run. I have no doubt what your choice will be." "It takes you back to 1865," remarked Lieut. Gov. William H. Willis, "or even to 1776!" By a vote of 214 to 15 in the House, and of 24 to 4 in the Senate, half the Democrats voting with the Republicans, a $67,000 appropriation was rushed through in time to enable Governor Aikin to reach the conference of New England governors in Boston, which resolved: "We urge the federal government to cooperate immediately with our states to accomplish flood control without demanding the complete surrender of basic rights which belong to them."

The amendment introduced by Senator Barkley of Kentucky, which gave the federal government authority to acquire land and build reservoirs without the consent of the state, is regarded as such an encroachment. Vermont and our other states want to have a voice in deciding the location of dams which may mar scenery, wipe out fertile farms and manufacturing villages and so destroy taxable property. If the war department insists upon its powers under the present law, court injunctions will be asked, and even the militia may be called out "to defend our sovereignty."

* * *

Aristocratic Office-Holders Serve the People

The new governor of Rhode Island, William H. Vanderbilt, who is said to have inherited $20,000,000 from his great-grandfather "the Commodore," as soon as elected set to work planning reorganization of the state government, which as a senator he had vainly advocated. The Public Administration Service, which has its headquarters in the University of Chicago, was asked to make a scientific study. Retiring Governor Quinn said, "Fine!" State records were thrown open and heads of departments worked overtime to assist. A bill embodying the most approved plans will result.

In Massachusetts Governor Saltonstall, a Colonial Descendant, has settled a bitter strike of truck-drivers which threatened Boston's food supply for a week, appealing to both parties to compromise for the public good. The outgoing administration of Gov. Charles F. Hurley ended in a storm of criticism. Its last-moment appointments and pardons were widely resented. Wasteful and possibly illegal expenditure of the $19,500,000 hurricane fund is charged, and mismanagement of unemployment compensation. Yet Governor Hurley is to be credited with active support of investigation of taxation and public expenditures, signing

the act permitting city managers and proportional representation, and laws guaranteeing collective bargaining and a mandatory minimum wage.

* * *

Republicans Warned Against Becoming Reactionaries

Our two-party system thus insures searching criticism and frequent house-cleaning, but Governor Aikin renews his warning. He spurns the idea that the Republican party is to become the organ of conservatism and criticizes the recent action of its National Committee. "Oppression rode in the wake of the Industrial Revolution. Then came the humanitarian age. . . . Persons and parties who run counter to this movement are not conservative, they are foolish." Governor Saltonstall told 2,000 members of the Women's Republican Club in New York that the party is ready to "lead toward the objectives of an industrial democracy" but "within the framework of our political democracy." These objectives include "higher incomes for the underprivileged third, security in jobs and in old age, greater production, a reinvigorated farmer class." The state platform favored the general aim of the Townsendites, and Senator Lodge launched a proposal at Washington to increase old-age assistance throughout the country to $60 a month. Governor Saltonstall closed his inaugural address with a "fervent prayer to the Creator before whom we all stand: Guide us so that we may act justly; preserve for us the priceless heritage of liberty; make us see clearly that boundary which separates liberty and authority!"

* * *

Massachusetts Socialists Criticized

That scholar in politics, elected to successive terms by the Democrats of Connecticut, Governor Cross, who carried through plans of reorganization and reform, would seem to agree that this must come "within the framework of democracy." For he has just criticized the platform of the Socialists, as leaving, if carried out, "less liberty than under Hitler!" But the Socialists in Massachusetts renew their $10,000,000 plan to provide employment by the manufacture of "everything necessary to an American standard of living," and proposals for graduated income tax and reduction of the maximum interest on small loans from 2.5 to one per cent a month and of the age for pensions from 65 to 60 years. They have addressed to all ministers a letter appealing to the fact that theirs is the only party which has repeatedly nominated a clergyman for the presidency of the United States.

* * *

More Money for Liquor, Less for Church

Are our church members demonstrating their loyalty? Rev. Robert G. Armstrong raises that question in the monthly of the New Hampshire Congregational-Christian Conference. "Money is one test. According to statistics of the National Committee on Religion and Recovery, the nation's income has increased 61 per cent since 1932, contributions to churches have *decreased* 30 per cent, while expenditures for jewelry have *increased* 25 per cent; for cigarettes, 48 per cent; for automobiles, 203 per cent; for radio, 302 per cent; for beer, 317 per cent!" He uses the demoralizing effects of the legalized racetrack to point the moral: "What New Hampshire and the nation need is a rebirth of the good, homely downright virtues. . . . We need men in office who cannot be bought—even by the Rockingham Track! To have such men, we need solid substantial support for all institutions upbuilding moral character. The whole Christian enterprise must be adequately underwritten!"

* * *

Society Protests 'Crime' Magazines

The annual report of the New England Watch and Ward Society describes a brave battle against gambling and vice. The president, Frank Chouteau Brown, says: "The better elements failed to understand the drive made by book publishers and distributers in 1930, that finally secured a change in the obscene literature statute. Since that change both courts and police have been letting down the bars, until New England has been flooded with publications distinctly corrupting, in that they have pictured and described in the most lurid fashion crimes of passion, sensually exciting. To this must be aded 15 or 20 'crime' magazines. Attempt is made to justify them by the claim that they deal with actual crimes, but this excuses neither their inflammatory text nor the photographs of murdered and raped children and women or of the fiends concerned. It is probable that it was the publication of these pictorial magazines that caused the editor of *Life* to issue pictures which, whatever their interest and value from an obstetrical viewpoint, were in dubious taste and out of place in a magazine intended for family circulation."

E. Tallmadge Root.

Jerome Davis to Conduct European Study Tour

Dr. Jerome Davis will conduct a group of ministers and others to Europe this summer for the Bureau of University Travel. Eleven countries will be visited and their government leaders will be interviewed. The group will make a special study of the cooperatives in Denmark and Sweden. The cost of the trip will be $695 and the party will sail June 27, returning late in August. For full details Dr. Davis may be addressed at 489 Ocean Ave., West Haven, Conn.

Conference on Siam to be Held in New York City

The Board of Foreign Missions of the Presbyterian Church in the U.S.A. is to hold a Siam Conference in New York city Feb. 2-5. The personnel of this meeting will include executives and members of the board, missionaries on furlough from Siam and former missionaries, etc.

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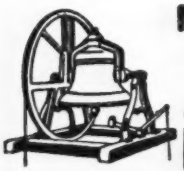

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Intoxication Increases Auto Accidents in Iowa

"Driving while intoxicated" cases increased 40.4 per cent in Iowa from 1935 to 1938. The number of cases was 1,386 in 1935, 1,510 in 1936, 1,652 in 1937 and 1,946 in 1938, according to the annual report of the Iowa Liquor Control Commission.

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Pastors' Conference Held in Dubuque

Iowa's annual pastors' conference is being held at the University of Dubuque, Dubuque, Ia., Jan. 30-Feb. 3. Among the leaders are Rev. J. W. G. Ward of Oak Park, Ill.; Rev. H. S. Randolph of the Presbyterian Board of National Missions; and Rev. H. E. Dana of the Baptist Seminary in Kansas City, Kan.

Founders' Week at Moody Institute

The 33rd annual Founders' Week Conference at Moody Bible Institute, Chicago, is being held at the institute Jan. 29-Feb. 5. Speakers include Bible teachers and preachers from England, Scotland, Belgium and Canada as well as America; also missionaries from China, India and Africa.

Stanley Stuber Becomes Baptist Editor

Rev. Stanley I. Stuber, chaplain-consultant of the Clifton Springs Sanitarium at Clifton Springs, N. Y., has recently been made co-editor of the *Minister*, Baptist organ of world opinion published in Chicago.

Death of George W. Taft, Baptist Educator

Dr. George W. Taft, president emeritus of the Northern Baptist Theological Seminary, Chicago, died Jan. 21 in Deland, Fla., where he was vacationing. In his early career Dr. Taft served as missionary and professor in the Japan Baptist Theological Seminary. In 1916 he joined the faculty of the Baptist seminary in Chicago and two years later became its president. He retired from active service two years ago.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Adventure in Sahara

(Paul Kelly, Henry Gordon) (Columbia) Hero joins foreign legion to "get" inhuman commander whose brutality killed his brother. Legionnaire life made nightmare of sweltering cruelty and suffering, with villain winning out by impossible feat at the end. Romance lugged in.

For A: Depends on taste. For Y: No value. For C: No.

Blondie

(Arthur Lake, Penny Singleton) (Columbia) First of another series (cartoon strip) offers hilarious inanity about ultra-stupid salesman, his nice little wife, and endless mistakes and farcically compromising situations. Meritorious for little noise, much funny pantomime, and generally laughable stuff.

For A: Hardly. For Y and C: Funny.

Friends

(Russian—English titles) (Amkino) Bald propaganda glorifying rise of bolshevism in

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1917, when Caucasian tribes were united by able hero to triumph over soviet enemies. Some striking scenery, but lumbering narrative, slow tempo, motionless closeups and endless "talk" clog action.

For A: Depends on taste. For Y: No. For C: No.

Great Man Votes, The

(John Barrymore) (RKO) Distinctive, often engaging role by Barrymore as former Harvard scholar, after wife's death a drunken, but still pedantic night watchman, finally reformed by his two ultra-precocious children and crude politics. Largely artificial, unreal and sometimes absurd.

For A and Y: Mostly entertaining. For C: Little interest.

Homicide Squad

(Bruce Cabot) (Columbia) Lieutenant-detective-hero is "benched" for an error, but quietly follows big junk-dealer-racketeers shipping scrap to Orient, gets them and saves his own captain. Usual fists, guns, imperiled heroine, and hero's superheroics become unintentionally comic.

For A: Hardly. For Y: No value. For C: No.

Kreutzer Sonata

(French—English titles) (Foreign Cinema Arts) Tense, sensuous, very continental tale of rich, philandering hero's ardent romances and near tragic jealousy. Marriage with fine heroine finally wins happiness. Fairly well done, but lighting and sound poor. Beethoven music a notable feature.

For A: Good of kind. For Y and C: By no means.

Out West with the Hardys

(Mickey Rooney, Lewis Stone) (MGM) Another good Hardy film. Family jaunts west, father to help old friend's legal troubles, Mickey to be shown up as tenderfoot. Mickey dominates whole, but he should learn from Lewis Stone to drop mannerisms when they become too pronounced.

For A: Good. For Y and C: Very good.

Zaza

(Colbert, Marshall, Lahr, Westley) (Para) Opens with dizzy tempo to show frantic temperament and loose morals of common little vaudeville heroine. Then real love for the stolid Marshall, then disillusion and farewell. Best efforts of good cast fail to transform the antique very much.

For A: Good of kind. For Y: Better not. For C: No.

Best Recent Family Films:

Listen, Darling	Artists and Models Abroad
Men with Wings	Christmas Carol
Just Around the Corner	Thanks for Everything

Best Recent Films for Adults:

The Shining Hour	Dramatic School
A Man to Remember	Kentucky
The Young in Heart	Dawn Patrol

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